Theological DISCOURSES;

CONTAINING

VIII LETTERS

AND

III SERMONS

Concerning the

Bleſſed Trinity.

By *JOHN WALLIS* D. D. Profeſſor of Geometry in *Oxford.*

LONDON,

Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* at the Lower end of *Cheapſide* near *Mercers*-Chapel. 1692.

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THE DOCTRINE OF THE Blessed Trinity

Briefly Explained,

In a Letter to a Friend.

By JOHN WALLIS, D. D.

LONDON,
Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, in *Cheapside*, 1690.

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ted, as that they are all *One God*; (which, in the *Athanasian Creed*, is called *Trinity in Unity, and Unity in Trinity*; or, in common speaking, *Three Persons and One God*.) is what you were lately discoursing with me, and of which I shall give you some of my present Thoughts.

The Scripture tells us plainly, *There are Three that bear record in Heaven; the Father, the Word, and the Holy-Ghost: and these Three are One*, 1 Joh. 5. 7. And the Form of *Baptism* (Matt. 28. 19.) is, *In the name of the Father, and of the Son, and of the Holy-Ghost.*

And the Christian Church, from the time of Christ and his Apostles downwards hitherto, as well before as since the Council of *Nice*, have ever held the *Divinity* of those *Three Persons* (as they are commonly called;) and that those *Three* are but *One God*. And, that they have so held, hath been, by divers, sufficiently proved from the most ancient christian Writers, which are now extant. Which, therefore, I take for granted, as sufficiently proved by others, without spending time at present to prove it anew.

That

That these are *Three*, distinguished each from other, is manifest: And, that this Distinction amongst themselves, is wont to be called *Personality*. By which word, we mean, that Distinction (what ever it be) whereby they are distinguished each from other, and thence called *Three Persons*.

If the word *Person* do not please, we need not be fond of Words, so the Thing be agreed: Yet is it a good Word, and warranted by Scripture, *Heb.* 1. 3. where the *Son* is called, *the express image of his* Father's *Person*: (For so we render the Word *Hypostasis*, which is there used; and mean by it, what I think to be there meant.) And we have no reason to wave the Word, since we know no better to put in the Place of it.

If it be asked, what these *Personalities* or *Characteristicks* are, whereby each *Person* is distinguished from other; I think we have little more thereof in Scripture, than that the *Father* is said to *Beget*; the *Son*, to be *Begotten*; and the *Holy-Ghost*, to *Proceed*.

If it be further asked, what is the full import of these Words (which are but Metaphorical), and what is the adequate Meaning

of them) I think we need not trouble our ſelves about it: For, ſince it is a matter purely of Revelation (not of natural Knowledge,) and we know no more of it than what is reveal-led in Scripture, where the Scripture is ſilent, we may be content to be ignorant. And we who know ſo little of the Eſſence of any thing, eſpecially of Spiritual Beings, though finite, need not think it ſtrange that we are not able to comprehend all the Particularities of what concerns that of God, and the *Bleſſed Trinity*.

I know that the Fathers, and School-men, and ſome after them, have imployed their Wits to find out ſome faint Reſemblances, from natural things, whereby to expreſs their im-perfect Conceptions of the *Sacred Trinity*: But they do not pretend to give an adequate Ac-count of it; but only ſome conjectural *Hypo-theſes*, rather of what May be, than of what cer-tainly Is. Nor need we be concerned, to be curiouſly inquiſitive into it, beyond what God hath been pleaſed to reveal concerning it.

That the *Three Perſons* are diſtinguiſhed, is evident; (though we do not perfectly un-derſtand what thoſe Diſtinctions are:) That to each of theſe, the Scripture aſcribes Divinity,

is abundantly ſhewed by thoſe who have written on this Subject: That there is but *One God*, is agreed on all hands: That the *Father* is ſaid to *Beget*; the *Son*, to be *Begotten*; and the *Holy-Ghoſt*, to *Proceed*; is agreed alſo; though we do not perfectly underſtand the full Import of theſe Words.

And here we might quietly acquieſce (without troubling our ſelves further,) did not the clamorous *Socinians* importunely ſuggeſt the *Impoſſibility* and *Inconſiſtence* of theſe things, inſomuch as to tell us, That, how clear ſoever the Expreſſions of Scripture *be*, or *can be*, to this purpoſe, they will not believe it, as being inconſiſtent with natural Reaſon. And therefore, though they do not yet think fit to give us a bare-fac'd Rejection of Scripture; yet they do (and muſt, they tell us,) put ſuch a forced Senſe on the words of it (be they never ſo plain) as to make them ſignify ſomewhat elſe.

There is, therefore, in this Doctrine of the *Trinity*, as in that of the *Reſurrection from the Dead*, a double Inquiry: Firſt, whether it be *Poſſible*; and then, whether it be *True*. And theſe to be argued (in both Caſes) from a very

different

different Topick: The one from Natural Reaſon; the other from Revelation. Yet ſo, that this latter doth certainly conclude the former, if rightly underſtood. And though we ſhould not be able to ſolve all Difficulties; yet muſt we believe the thing, if revealed; unleſs we will deny the Authority of ſuch Revelation.

Thus our Saviour, againſt the *Sadducees*, who denied the Reſurrection, *Matth.* 22. 29. *Ye erre* (ſaith he) *not knowing the Scriptures, nor the Power of God.* The *Power of God*, if rightly underſtood, was enough (from the Light of Reaſon) to prove it *not impoſſible*: But, whether or no it *will be ſo* (which natural Reaſon could not determine,) was to be argued from Scripture-Revelation.

In like manner, St. *Paul* before *Agrippa*, *Act.* 26. firſt argues the *Poſſibility* of it; *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the Dead?* ver. 8. For if *Agrippa* did believe the Creation of the World, (as many even of the Heathen did, from the light of Nature) he could not think it *Impoſſible* for that God (who had at firſt made all things of nothing) to recollect, out of its Duſt or

Aſhes,

Aſhes, a Body which once had been. But whether or no he *would* do ſo, depended upon another Queſtion, to be after asked, *ver.* 27. *King Agrippa, believeſt thou the Prophets?* For this was purely matter of Revelation, and could not otherwiſe be known: For, as to the *Immortality of the Soul*, and a future ſtate hereafter, many of the Heathens went very far, by the Light of Nature; but as to the *Reſurrection of the Body*, I do not find they had any Sentiments about it (or but very faint, if any:) And if they had, it may well be ſuppoſed to be the remainder of ſome ancient Tradition from the Jews, or their Predeceſſors. Nor do I ſee any foundation in Nature, which ſhould make them think of it (before it was revealed) any more, than of the Redemption of Mankind by Chriſt, (which we ſhould never have thought of, had not God himſelf contrived and declared it to us.) But, when that of the Reſurrection was once ſuggeſted, there was no pretence of Reaſon to think it a thing *Impoſſible*, and therefore no reaſon to doubt the *Truth* of it, when Declared, if we believe the Scriptures, wherein it is revealed; eſpecially thoſe of the New Teſtament.

It is much the ſame as to the Doctrine of the *Trinity*. It is a thing we ſhould not have thought of, if it had not been ſuggeſted by Divine Writers; but, when ſuggeſted, there is nothing in natural Reaſon (that we know of, or can know of) why it ſhould be thought *Impoſſible*; but whether or no it *be ſo*, depends only upon Revelation.

And in this caſe the Revelation ſeems ſo clear (to thoſe who believe the Scriptures) that we have no reaſon to doubt of it, unleſs the thing be found to be really *Impoſſible*, and inconſiſtent with Reaſon. Nor do the *Anti-Trinitarians* inſiſt on any other ground why they deny it, ſave only, That it ſeems to them abſolutely *Impoſſible*; and therefore think themſelves bound to put another Sence on all Places of Scripture (how clear ſoever they be, or can be) which prove or favour it.

So that the Controverſie is now reduced to this ſingle Point, Whether it be *Poſſible* or *not Poſſible*: Whether it be conſiſtent or inconſiſtent with Natural Light or Reaſon. (And to that point therefore I ſhall confine my Diſcourſe.) For it ſeems agreed on all hands (as to thoſe who believe the Scriptures) that, if it

it be not *Impoſſible*, it is ſufficiently revealed.

Now for us who underſtand ſo little of God's infinite Eſſence, and which it is impoſſible for us fully to comprehend, who are our ſelves but finite, and moſtly converſant with material Objects; in ſo much that we cannot pretend to underſtand the Eſſence of our own Souls; and, when we attempt to explain it, muſt do it rather by ſaying what it is not, than what it is; (ſo hard a matter is it for us to fix in our Mind or Fancy, a Notion, Idea, or Conception of a ſpiritual Being, which falls not under our Senſes:) 'Tis hard, I ſay, for us (who underſtand ſo little of a Spirit) to determine (of what God is pleaſed to reveal) that it is *Impoſſible*, or inconſiſtent with his Eſſence, which Eſſence we cannot underſtand.

But what is it that is thus pretended to be *Impoſſible*? 'Tis but this, That *there be Three Somewhats, which are but One God*: (and theſe *Somewhats* we commonly call *Perſons.*) Now what Inconſiſtence is there in all this? That *Father*, *Son*, and *Holy-Ghoſt* are *Three*, is manifeſt; and are in Scripture-Language diſtinguiſhed. That there is but *One God* is manifeſt

alſo, and all thoſe *Three* are this *God*: That the name *Perſon* is no incongruous Word, is evident from *Heb.* 1. 3. where it is uſed. If it be ſaid, It doth not agree to them exactly in the ſame Sence in which it is commonly uſed amongſt men; we ſay ſo too, nor doth any Word, when applyed to God, ſignifie juſt the ſame as when applyed to men, but only ſomewhat analogous thereunto.

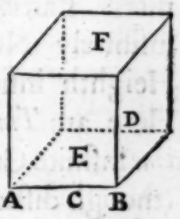
What kind or degree of Diſtinction (according to our Metaphyſicks) this is, we need not be very ſollicitous to enquire; or, whether in our Metaphyſicks (accommodated to our Notions of Finite Beings) there be any Name for it: 'Tis enough for us if theſe *Three* may truly be ſo diſtinguiſhed, as that one be not the other, and yet all but *One God*.

Now, that there is no *Inconſiſtence* or *Impoſſibility*, that, what in one regard are *Three*, may in another regard be *One*, is very manifeſt from many Inſtances that may be given even in Finite Beings, ſuch as we converſe with; which, though they do not adequately agree with this of the *Sacred Trinity*, (nor is it to be expected that they ſhould; Finite, with what is Infinite;) yet there is enough in them to ſhew, there is no ſuch *Inconſiſtence* as is pretended. I ſhall

I ſhall ſpare to inſtance in many Reſemblances which have been given long ſince by Fathers and Schoolmen, or by later Writers. Which, though they are not pretended to be adequately the ſame with that of the *Sacred Trinity*, (as neither will any thing elſe be that we can take from finite Beings;) yet are they ſufficient to ſhew that there is no *Inconſiſtence* in it. (Which is all that is here incumbent on us to prove.) I ſhall only name a few.

I will begin with what concerns the moſt groſs of Finite Beings, that is, Material Bodies.

Suppoſe we then a Cubical Body, (which what it is, every one knows, that knows a Dy.) In this are *Three Dimenſions*, (Length, Breadth, and Heighth) and yet but *One Cube*. Its Length (ſuppoſe between Eaſt and Weſt) *A. B.* Its Breadth (ſuppoſe between North and South) *C. D.* Its Heighth (between Bottom and Top) *E. F.* Here are *Three* Local Dimenſions, truly Diſtinguiſhed each from other, (not only imaginarily:) The diſtance between Eaſt and Weſt (whether we think or think not



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of it) is not that between North and South; nor be either of these that between Top and Bottom. The Length is not the Breadth, or Heighth; the Breadth is not the Length, or Heighth; and the Heighth is not the Length, or Breadth: But they are *Three* Divisions, truly distinct each from other: Yet are all these but *One* Cube: And if any one of the *Three* were wanting it were not a Cube. There is no Inconsistence therefore, that what in one regard are *Three* (three Dimensions) may, in another regard, be so united as to be but *One*, (one Cube.) And if it may be so in Corporeals, much more in Spirituals.

Suppose we further, Each of these Dimensions infinitely continued; the Length infinitely Eastward and Westward, the Breadth infinitely Northward and Southward, the Heighth infinitely Upward and Downward: Here are *Three* infinite Dimensions, and but *One* infinite Cube; and these *Three* Dimensions (though distinct) are equal each to other (else it were not a Cube;) and though we should allow, that a Cube cannot be infinite (because a Body, and therefore a finite Creature:) Yet a Spirit may; such as is the Infinite God. And therefore

therefore no Inconſiſtence ; that there be *Three* Perſonalities (each infinite, and all equal), and yet but *One* Infinite God , eſſentially the ſame with thoſe *Three Perſons*.

I add further , That ſuch Infinite Cube, can therefore be but *One*, and thoſe *Three* Dimenſions can be but Three,(not more nor fewer :) For, if Infinite as to its Length (Eaſtward and Weſtward), and as to its Breadth (Northward and Southward), and as to its Heighth (Upward and Downward); it will take up all imaginary ſpace poſſible, and leave no room either for more Cubes or more Dimenſions: And if this infinite Cube were (and ſhall be) Eternally ſo, its Dimenſions alſo muſt be Infinite and Co-eternal.

I ſay further, If in this (ſuppoſed) Cube, (we ſuppoſe in Order, not in Time) its firſt Dimenſion, that of Length, as *A. B.*, and to this Length be given an equal Breadth (which is the true generation of a Square) as *C. D.*, which compleats the ſquare Baſis of this Cube; and to this Baſis (of Length and Breadth) be given (as by a further Proceſſion from Both) an equal Heighth *E. F.*, which compleats the Cube; and all this eternally,

(for

(for ſuch is the Cube ſuppoſed to be,) here is a fair Reſemblance (if we may *parvis componere magna*) of the *Father*, (as the Fountain or Original;) of the *Son*, (as generated of him from all Eternity;) and of the *Holy-Ghoſt*, (as eternally Proceeding from Both:) And all this without any Inconſiſtence. This *longum*, *latum*, *profundum*, (Long, Broad, and Tall,) is but *One* Cube; of *Three Dimenſions*, and yet but *One Body*: And this *Father*, *Son*, and *Holy-Ghoſt*; *Three Perſons*, and yet but *One God*. And as, there, the Dimenſions are not (in the Abſtract) predicated or affirmed each of other, or the Cube of either, (the Length is not the Breadth or Heighth, nor either of theſe a Cube;) but (in the Concrete) Cube is affirmed of all; this *longum*, *latum*, *profundum*, is a *Cube*, and the *ſame Cube*: So here, (in the Abſtract) the Perſonality of the *Father* is not that of the *Son*, nor either of theſe that of the *Holy-Ghoſt*, nor the *Deity* or *Godhead* any of theſe; but (in the Concrete) though the Perſonalities are not, yet the Perſons are, each of them *God* and the *ſame God*.

If it be objected, that thoſe Concretes are Affirmed or Predicated each of other; (that

longum

longum is alſo *latum* and *profundum*, (this *Long* is *Broad* and *Tall*;) but not ſo here, the *Father* is not the *Son* or *Holy-Ghoſt*: I anſwer, That, if the words be rightly conſidered, the Analogy holds here alſo: For when we ſay, this *Long* is *Broad* and *Tall* (where *Cube* or *Body* is underſtood) the full meaning is plainly thus; This Body, which, as to one Dimenſion (that of *Length*), is ſaid to be a *long* Body, is the ſame Body, which, as to another Dimenſion (that of Breadth), is ſaid to be a *broad* Body, and which, as to a third Dimenſion (that of Heighth), is ſaid to be a *tall* Body. So here, That God, which (as to one Perſonality) is *God the Father*, is the ſame God, which (as to another Perſonality) is *God the Son*, and which (as to a third Perſonality) is *God the Holy-Ghoſt*. So the Analogy holds every way, nor is there any Inconſiſtence in either Caſe.

I proceed to the Conſideration of ſomewhat more Spiritual, and leſs Material than that of a Body locally extended.

Suppoſe we then a Created Angel, or Humane Soul: at leaſt if thoſe who deny the *Bleſſed Trinity* will allow that there are ſuch Beings; but if they be *Sadducees*, who do not

acknowledge either Angel or Spirit, or that the Holy Scriptures are the word of God, which teſtifie both, (which I doubt is the caſe of ſome of them) let them ſpeak out, that ſo we may know whom we have to deal with; and not pretend to nibble only at the *Athanaſian Creed*, or ſome Expreſſions therein, while the quarrel is indeed at ſomewhat higher, (though, *ad amoliendam invidiam*, they think fit to diſſemble it,) and that they do but faintly believe (if at all) that the Holy Scriptures are the Word of God, or the Doctrines therein contained to be ſuch. And we have reaſon to ſuſpect it, when they ſpare not to let us know, that, were this Doctrine of the *Trinity* therein delivered in Words as expreſs as could be, they would not believe it.

But ſuppoſe we, (what they would ſeem to grant, and what I am ſo charitable as to think divers of them do believe) That there are Spiritual *Beings*, ſuch as Angels and the Souls of Men; and that theſe Spiritual *Beings* are endued with *Knowledge* (or *Wiſdom*) and *Force* (or an executive Power) to act according to that *Knowledge*. That there is ſome ſuch thing, at leaſt in Man, (whether Body

or

or Soul) they cannot but acknowledge; for themſelves *be*, and *know*, and *do*. And though we cannot fully comprehend, much leſs expreſs in Words, how all this is ſo; (for we are here at a loſs, as well as in higher things:) Yet, *that it is*, they cannot deny, though they do not know *How*.

Now, to *Be*, and to *Know*, and to *Do*, are certainly diſtinct each from other, (though perhaps we are not all agreed, of what kind, or in what degree this Diſtinction is:) *To be* is not the ſame as *to know*, for that may be were this is not; and *to do* is (for the ſame reaſon) ſomewhat different from both thoſe, for a Man may *Be* and may *Know* what he doth not *Do*; yet 'tis one and the ſame Soul (at leaſt one and the ſame Man) which *Is*, and *Knows*, and *Does*. There is therefore no Impoſſibility or Inconſiſtence in it, That what in one regard are *Three*, may in another regard be *One*. Thus in the *Sacred Trinity*, if we conceive of the *Father* as the Original or Firſt *Perſon*, who *begets* the *Son*; the *Son* as the Wiſdom of the *Father*, *begotten* of Him; and the *Holy-Ghoſt* as the Spirit of the *Father* and the *Son*, as *proceeding* from Both; and yet the ſame God with both; (or what other Di-

ſtinction there may be of theſe *Three Perſons*, who are but *One God*, that we do not know;) there is no Inconſiſtence in it, that theſe *Three* may be *One*; *Three* in one regard, and *One* in another.

I might ſhew the ſame as to the *Underſtanding*, *Will*, and *Meaning*, which are all the ſame *Soul*: And the known Metaphyſical Terms of *Unum*, *Verum*, *Bonum*, which are all but the ſame *Ens*. And many other Inſtances of like Nature.

Memory

But we hold (it will be ſaid) a greater Diſtinction (than that of *Unum*, *Verum*, *Bonum*) between the *Three Perſons* in the *Sacred Trinity*. Be it ſo. (But what that greater Diſtinction is, we do not pretend to comprehend.) However, it is from all theſe Inſtances evident, that there is no Impoſſibility, or Inconſiſtence with Reaſon, that what in one regard are *Three*, may in another Regard be *One*. Which is what we undertook to ſhew.

'Tis true, that not any, nor all of theſe Inſtances, nor any of thoſe given by other Learned Men do adequately expreſs the Diſtinction and Unity of the *Perſons* in the *Sacred Trinity*, (for neither hath God diſtinctly declared it to us,

nor

nor are we able fully to comprehend it, nor is it neceſſary for us to know.) But becauſe we do not know [a] *How the bones grow in the womb of her that is with child*, ſhall we therefore ſay they do not grow there? Or, becauſe [b] *We cannot by ſearching find out God*, becauſe *we cannot find out the Almighty to perfection*, ſhall we therefore ſay, things *cannot be*, when God ſays they *are*, only becauſe we know not *How*? If God ſay, [c] *Theſe Three are One*? ſhall we ſay, they are not? If God ſay, [d] *The word was God*, and, *The word was made Fleſh*, ſhall we ſay, Not ſo, only becauſe we cannot tell *How*? it is ſafer to ſay It is, when God ſays It is, though we know not (in particular) How it is. Eſpecially when there be ſo many Inſtances in Nature, to ſhew it not to be Impoſſible or Inconſiſtent with Reaſon. The thing is ſufficiently revealed to thoſe who are willing to be taught, and [e] *receive the truth in the love of it*. (Nor is it denyed, by thoſe who gainſay it, but that, if the thing be poſſible, it is ſufficiently revealed; there being no other Exception made, as to the Revelation, but the Impoſſibility of the

[a] Eccleſ. 11. 5.

[b] Job 11. 7.

[c] 1 Joh. 5. 7.

[d] Joh. 1. 1, 14.

[e] 2 Theſſ. 2. 10.

the thing.) [f] *But if any man list to be contentious*, and to [g] *quarrel about words*, it is no wonder if [h] *hearing they do hear and not understand*; and that God [i] *give them over to believe a lye*, who do not *love the truth*. But [k] *the humble he will teach his way*. And, while we be so, we be safe.

[f] 1 Cor. 11. 16. Rom. 2. 8.
[g] 2 Tim. 6. 4. Tit. 3. 9.
[h] Act. 28. 28. Matth. 13. 13.
[i] 2 Thess. 2. 10, 11. Rom. 1. 21, 28.
[k] Psal. 25. 9.

August 11. 1690.

Yours,

John Wallis.

A SECOND LETTER Concerning the Holy Trinity.

Purſuant to the former from the ſame Hand;

Occaſioned by a

LETTER

(There inſerted) from one unknown.

By JOHN WALLIS. D.D.

LONDON,
Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide* near *Mercers*-Chapel. 1691.

A SECOND

LETTER

Concerning the

Sacred Trinity.

SIR,

I Underſtand by your Letter (of Sept. 20.*) that you have printed a Letter of mine concerning the Trinity; and have ſent me ſome Copies of it to* Oxford. *But I am not there to receive them; and ſo have yet ſeen none of them: (But your Letter thither was ſent me thence by the Poſt.)*

I have, ſince yours, received (by the ſame way) a Letter directed to me, ſubſcribed W. J. *But I know not from whom. I ſuppoſe it is ſomebody in* London, *to whom you have preſented a Book, for which he returns me thanks.*

That Letter to me was thus, (with the Poſt-mark at London, SE. 23. *from whence I ſupply the Date, which in the Letter was wanting)* For the Reverend Dr. *Wallis*, Profeſſor of Geometry, at *Oxford.*

SIR,

I Received the Honour of your Letter; and return you humble and hearty thanks for it. 'Tis writ in my Opinion, in a Modeſt, Peaceable, and Chriſtian Stile: And I wiſh it may pleaſe others as well as it doth me. I am afraid however, that it will not give ſatisfaction to the Scholaſtick Athanaſian Trinitarian. For they are ſo particular, and withal ſo poſitive, in the explication of the greateſt of Myſteries, as if they underſtood it as well as any Article of their Chriſtian Faith.

Your Explication of Perſonality, gives no diſtaſt to me, when you ſay (*page* 3.) *They are diſtinguiſhed by Perſonality:* And, *by Perſonality I mean, that diſtinction whereby they are diſtinguiſhed.* Yet I'm afraid the High-flown School-Trinitarians will ſay, This is Trifling, and *idem per idem.* Though to me it hath this good Senſe, That we know there is

is a Diſtinction betwixt them, which we call Perſonality; but we can affix no Notion to this Perſonality, which is common to it with other Perſonalities, either Humane or Angelical; and therefore we can only ſay, It is that diſtinction whereby the three Hypoſtaſes are diſtinguiſhed.

But you ſtill uſe a greater Latitude, as to the Notion of theſe Perſons, or Perſonalities, when you call them *ſomewhats* (*page* 9.) That, you ſay, which is pretended to be impoſſible by the Anti-Trinitarians, is only this, *That there be three ſomewhats, which are but one God; and theſe ſomewhats we commonly call Perſons.* This I take only to ſignifie, that the true Notion, and the true Name of that diſtinction is unknown to us, yet the diſtinction is certain.

But the Deep-learned School-Trinitarians, who decide all things to an Hairs breadth, will, I imagine, ridicule this Expreſſion.

A late Learned and Ingenious Author, you know, hath gone much further in his determinations about this point. Dr. *Sherlock.* He makes your *three ſomewhats*, not only *three Perſons*, but *three Subſtantial Beings*, (*page* 47.) and *three Infinite Minds*, (*page* 66.) And the contrary, he ſays, is both *Hereſie and Non-ſenſe.*

Three Infinite *Minds*, is the ſame as *three Infinite Spirits.* And, by *Infinite*, the Author underſtands here,

here, not Infinite in Extenſion, but in Perfection. So that the three Hypoſtaſes are *three Spirits*, whereof each is *Infinite in Perfection.*

Then, ſaith the Anti-Trinitarian, they are *three Gods.* For what better Notion, or what better Definition, have we of God, than that he is *A Spirit Infinitely Perfect.* And, if there be three ſuch, there are three Gods. In like manner, *three Subſtantial Beings really diſtinct*, are three *Subſtances* really diſtinct. And if each of theſe Subſtances be endued with Infinite Perfection, it will be hard to keep them from being three Gods.

We do not well know what particular Explication of the Trinity thoſe Perſons gave, whom the Ancients call *Tritheites.* But this we know, that the great offence which is taken at the Chriſtian Doctrine of the Trinity, by the *Jews* and *Mahometans*, is, from the appearance of *Polytheiſm* in that Doctrine. Which appearance, methinks, is rather increaſed than leſſened by this Explication: And, conſequently, the ſcandal which (to them) follows upon it.

But the Learned Author hath an expedient to prevent Polytheiſm, notwithſtanding the real diſtinction of his three Infinite Spirits. Which is, by making them *mutually conſcious* of one anothers Thoughts and Actions: whereby, he ſays, they would be ſo united, as to make but one God. That, methinks, doth not follow, That upon this mutual conſciouſneſs they would be but One God. That which follows

lows is this, That they would be three Gods mutually conſcious. For there is no reaſon why this mutual conſcioufneſs ſhould make their Godhead ceaſe, if without this they would be three diſtinct Gods. No Union amounts to Identity.

It came in my way to mind you of this more punctual and demonſtrative Explication of the Trinity, as it's ſaid to be, that you might not expect that every one ſhould be of your Mind, nor approve of your Modeſty as I do.

Your Similitude and Compariſons, are as juſt as the Nature of the Subject will admit. The great defect of the Firſt, ſeems to be this; That it cannot be ſaid of any one Dimenſion, that it is a Cube, or a Body: Whereas it is ſaid of every Perſon, that he is God.

Your Second Compariſon interferes again with the Learned Author above-mentioned. For he ſays, (*page* 72.) 'Tis a miſtake to think that Knowledge and Power, even in Men, *is not the ſame thing*; whereas you ſuppoſe them diſtinct, and, upon that, ground your Similitude.

I cannot but be of your Mind in this particular alſo. For Power belongs to the * *Will*, and Knowledge to the Underſtanding. And 'tis plain, that we know many things that we cannot do: And, on the contrary, we can do many things, and know not how

* I ſhould rather ſay, *To the Executive Faculty*; or, *Power of Doing*.

how they are done. It may be the Ingenious Author would be hard put to it to tell us how he pronounces his own Name; that is, what Organs of Speech are moved, and how; by what Muſcles and Nerves; and what the whole Action is that intervenes betwixt the inward Thought and the outward Sound; or betwixt the firſt Cauſe and the laſt Effect. Or, if he be ſo good an Anatomiſt and Philoſopher as to underſtand all this, at leaſt his little Son, or little Daughter, who can pronounce the ſame as well as himſelf, know not in what manner, or by what means they do it. So, Fools and Children can move their Hands, Fingers, and all the Members of the Body, as well as Philoſophers: Though they do do not know, in what Method, or by what Mechaniſm, they are moved. Theſe things are the Effects of Will, independently on Knowledge. And 'tis as plain, on the other hand, that we know how many things are to be done, which yet we cannot do, for want of Strength or Force. I can lift a Weight of two or three hundred pounds, but I cannot lift one of five or ſix hundred; though I underſtand as well how the one is moved as the other. And a brawny Porter ſhall raiſe that of five or ſix hundred, though he underſtand Staticks leſs than I do. I can bend a Stick, but cannot bend a Bar of Iron: Though I uſe juſt the ſame Method, and underſtand as much how the one is done as the other. And innumerable Inſtances of like nature ſhew, Knowledge and Force to be different things. But this, Sir, I ſay only in your defence.

Your

Your Concluſion alſo agrees very well to my Senſe. And I think them exceedingly to blame, that preſume to meaſure theſe Infinite Natures, and all their Properties, by our narrow Underſtandings. The Anti-Trinitarians generally are no great Philoſophers, yet they take upon them as if they were the only Maſters of Reaſon: And in the moſt Sublime and Myſterious Points, will ſcarce allow Revelation to be of greater Authority than their Judgment.

But however, on the other hand, (though I never felt any Inclination or Temptation to Socinian Doctrines, yet) I cannot heartily join with you in the Damnatory Sentences; neither would I have us Spin Creeds, like Cobwebs, out of our own Bowels. In the Name of God, let us be content with what is revealed to us in Scripture concerning theſe Myſteries; and leave the reſt to make part of our Heaven, and future Happineſs. To ſtrain things to theſe heights, makes ſtill more Diviſions in the Church. We that now have School-Trinitarians, and Scripture-Trinitarians; and either of them will have their Plea, and purſue their Intereſt; till, by Zeal for Opinions which are diſputable, we have deſtroyed Chriſtian Charity and Unity, which are indiſpenſable Vertues and Duties. I am, Sir, with Sincerity and Reſpect,

Your obliged humble Servant,

London, Sept. 23. 1690. *W. J.*

If you know from whom it is, pray thank him from me for his Civilities therein. And you may please to tell him, that he doth understand me aright, and puts a true sense upon my words: By Personality, I mean that distinction (whatever it be) whereby the Three are distinguished; but, what that is, I do not pretend to determine. And if I should guess (for it will be but Guessing) *how it* may be; *I should not be positive, that just so* it is. *(Upon the same account, that it is not thought prudent in a Siege, to inlarge the Line of Defence too far.) There is a Distinction (this we are sure of) between the Three: This Distinction I call Personality: And by this word I mean that Distinction, whatever it be: But, what this Distinction is (or what degree of Distinction) I cannot well tell. If this be* Trifling, *I cannot help it, (nor, if they please to* ridicule it:) *But, to me, it seems to be* good sense.

If others will venture to determine it more nicely than I have done; they perhaps may understand it more distinctly than I pretend to do; but will give me leave to be ignorant (therein) of what the Scripture doth not tell me.

Of the Damnatory Sentences *(as he calls them) I had said nothing. Nor do I think, that the Author of the* Athanasian *Creed did intend them in that Rigour that some would put upon them. And, if it be well considered how there they stand, he will find them annexed (at least so they seem to me) only to some* Generals *which he thought necessary, (as, That we ought to hold the Catholick Faith, That the Trinity in Unity is to be Worshiped; That the Son of God was Incarnate;) not to every Punctilio in his Explications. Which are*

but

but as a Comment on theſe Generals, how he thought they were to be underſtood, or might be explained. Which Explications I take to be True, and Good; but not within the purview of thoſe Clauſes: And that a man may be ſaved (even in the judgment of that Author) who doth not know, or doth not fully underſtand, ſome of them. His true meaning therein, ſeems to me to be but this; That the Doctrine therein delivered (concerning the Trinity, and the Incarnation of Chriſt,) is the ſound Orthodox Doctrine; and ſuch as (for the ſubſtance *of it) ought to be believed by thoſe who expect Salvation by Chriſt. Certainly his meaning never was, that Children, and Idiots, and all who do not underſtand the School-terms, or perhaps have never heard them, ſhould be therefore denied Salvation.*

As to what he objects to me, That it cannot be ſaid of any one Dimenſion, that it is a Cube, or a Body; whereas it is ſaid of every Perſon, that he is God: *He might obſerve, that I had already obviated this Objection. For though we cannot ſay (in the Abſtract) that* length *is a Cube, (and ſo of the reſt;) yet (in the Concrete) this* Long *thing (or this which is Long) is a Cube; and ſo, this which is* Broad, *or this which is* High, *is a Cube: Juſt ſo; we do not ſay (in the Abſtract) that* Paternity *is God; but (in the Concrete) the* Father *is God; (and ſo of the other Perſons.) The* Perſonality *is not ſaid to be God, but the* Perſon *is. Which fully anſwers that exception.*

What he cites of a Learned Author falls not within the compaſs of what I undertook to defend; (and that learned Perſon will excuſe me, if I do not pretend to underſtand all his Notions; and leave it to him to explain

plain himself.) But what I have endeavoured to defend, is as much (I think) as we need to maintain in this point.

Where that Author calls it a Mistake *to think that* Knowledge and Power (*in the same Man*) are not the same thing: *I suppose* (*not having the Book at hand*) *he means no more but this; That though they differ indeed* (*to use the School-language*) ex parte rei, *yet not* ut res & res, *but rather* ut modus & modus; *that is, not as two* Things, *but as two* Modes *of the same thing. And if he should say the like of* Length, Breadth, *and* Thickness; *I would not contend about it: For, even so, it will serve my Similitude well enough. If that of the three Persons be more than so: It is then* (*I think*) *such a Distinction as to which* (*in our Metaphysicks*) *we have not yet given a Name. But of this, I determine nothing* (*because I would not spin the Thread too fine:*) *And content my self to say, It is that of the three Personalities in one Deity; without determining, How great that is. And I may the rather be allowed thus to forbear; Because I find, even in matters of ordinary Conversation* (*such as those but now mention'd*) *the School-men are not well agreed, what things shall be said to differ* ut res & res, *and what only* ex parte rei. *Much more therefore may I be allowed a like latitude of thought in the present case.*

I add no more but that I am

Yours,

Soundess, Sept. 27. 1690.

John Wallis.

FINIS.

AN

Explication and Vindication

OF THE

Athanasian Creed.

IN A

Third LETTER,

Pursuant of Two former,

Concerning the

Sacred Trinity.

TOGETHER

With a POSTSCRIPT, in Answer to another LETTER.

By *JOHN WALLIS*, D. D.

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Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, in *Cheapside*, 1691.

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AN EXPLICATION and VINDICATION OF THE Athanaſian Creed.

SIR,

IN purſuance of what I have ſaid in a former Letter, concerning (what we commonly call) the *Athanaſian* Creed; it may not be amiſs to expreſs it a little more diſtinctly.

We call it commonly *the Athanaſian Creed*, not that we are certain it was penned (juſt in this form) by *Athanaſius* himſelf; (for, of this, I find that learned men are doubtful,) but it was penned either by himſelf, or by ſome other about that time, according to the mind and doctrine of *Athanaſius*. In like manner as what we call *the Apoſtles Creed*, we take to be penned (very anciently) according to what Doctrine the Apoſtles had taught them, though not perhaps in thoſe very words.

But whoever was the Compiler (whether *Athanasius* himself, or some other) of the *Athanasian* Creed, I suppose, the *Damnatory Sentences* (as they are called) therein, were not by him intended to be understood with that Rigor that some would now insinuate, (who, because perhaps they do not like the main Doctrines of that Creed, are willing to disparage it, by representing it to the greatest disadvantage they can,) as if it were intended, That whoever doth not explicitely and distinctly know, and understand, and assent to, all and every clause and syllable therein, could not be saved. (Which, I suppose, neither the Author did intend, nor any other sober person would affirm.) But, that the Doctrine therein delivered (concerning God and Christ) is sound and true Doctrine in it self, and ought, *as to the substance of it*, to be believed as such, by all persons (of Age, and Capacity, and who have opportunity of being well informed in it,) who do expect salvation by Christ; at least so far as not to disbelieve the substance of it, when understood. There being no other ordinary way to be saved, (that we know of) than that by the Knowledge and Faith of God in Christ.

But

But what meaſures God will take in caſes extraordinary, (as of Infancy, Incapacity, Invincible Ignorance, or the like,) is not the thing there intended to be declared; nor is it neceſſary for us to know; but to leave it rather to the Wiſdom and Counſel of God, *whoſe Judgments are unſearchable, and his Ways paſt finding out*, Rom. 11. 33.

Much leſs do I ſuppoſe, that he intended to extend the neceſſity of ſuch explicite Knowledge, to the Ages before Chriſt. For many things may be requiſite to be explicitely Known and Believed by us to whom the Goſpel is revealed, which was not ſo to them, before *the Veil was taken away from Moſes face*, and *Immortality brought to light through the Goſpel*, 2 Cor. 3. 13, 14. 2 Tim. 1. 10.

Nor are we always to preſs words according to the utmoſt rigor that they are poſſibly capable of; but according to ſuch equitable ſence as we uſe to allow to other *Homiletical* Diſcourſes, and which we have reaſon to believe to have been the true meaning of him whoſe words they are.

And I have the more reaſon to preſs for ſuch equitable conſtruction, becauſe I obſerve thoſe *hard Clauſes* (as they are thought to be) annexed only

only to ſome Generals; and not to be extended (as I conceive) to every Particular, in the Explication of thoſe Generals.

It begins thus; "*Whoſoever will be ſaved; before* "*all things, it is neceſſary, that he hold the Catholick* "*Faith.* Where, *before all things*, is as much as *Imprimis*; importing, that it is *mainly neceſſary*, or a *principal requiſite*, to Believe aright; eſpecially, concerning *God*, and *Chriſt*.

Which, as to perſons of Years, and Diſcretion, and who have the opportunity of being duly Inſtructed, I think is generally allowed by all of us; to be neceſſary (as to the *Subſtantials* of Religion) in the ordinary way of ſalvation, without diſputing, what God may do in extraordinary Caſes, or how far God may be pleaſed, upon a general Repentance, as of Sins unknown, to pardon ſome culpable Misbelief.

It follows; "*Which Faith, except every one do* "*keep whole and undefiled*, (σῶον καὶ ἀμόλυντον) *without* "*doubt he ſhall periſh everlaſtingly.* That is, (as I conceive) Unleſs a perſon (ſo qualified and ſo capacitated, as I before expreſſed) do keep it *whole* or *ſound*, as to the *Subſtantials* of it (though poſſibly he may be ignorant of ſome Particulars of the true Faith;) and *undefiled*, or *intemerate*, (without adding thereunto, or putting ſuch a ſence

a ſence upon ſuch *Subſtantials*, as ſhall be deſtructive thereof,) ſhall (except he repent) periſh everlaſtingly. Which, I think, is no more than that of *Mar.* 16. 16. *He that Believeth not, ſhall be Damned.* And what Limitations or Mitigations are there to be allowed, are (by the ſame equity) to be allowed in the preſent Clauſe before us. Which therefore may (in this true ſence) be ſafely admitted.

And here I think fit to obſerve, That whereas there may be an ambiguity in the Engliſh word *whole*, which ſometime ſignifies *totus*, and ſometime *ſanus* or *ſalvus*, it is here certainly to be underſtood in the latter ſence, as anſwering to the Greek σῶς. It is not ὅλην *totam*, but σώαν *ſanam* or *ſalvam*. And τηρεῖν σώαν καὶ ἀμώμητον, to keep the Faith *ſalvam & intemeratam*, which is tranſlated *whole and undefiled*, might (to the ſame ſence) be rendered *ſafe and ſound*. Now a man may well be ſaid to be ſafe and ſound, notwithſtanding a Wart or a Wen, or even a Hurt or Maim, ſo long as the Vitals be not endangered. And ſo, of the Catholick Faith, or Chriſtian Doctrine, ſo long as there is nothing deſtructive of the main Subſtantials or Fundamentals of it, though poſſibly there may be an Ignorance or Miſtake as to ſome particulars of leſſer moment.

After

After this Preface (between it and the Concluſion, or Epilogue) there ſollows indeed a large Expoſition of (what he declares to be) the Catholick Faith; (That is; to be ſome Part of it: For I take the whole *Scripture* to be *the Catholick Faith*; whereof this Collection is but a part.) beginning with, *The Catholick Faith is this*: And Ending with, *This is the Catholick Faith.*

But it is not ſaid, That except a man Know and Believe *every particular* of that *Explication*, he ſhall periſh eternally; but only, *Except he keep the Catholick Faith* (as to the Subſtantials of it) *ſafe and ſound.*

For doubtleſs there may be many Particulars of Catholick Faith (contained in the Word of God) which a man may be ignorant of, and yet be ſaved. It is *True*, That the Name of our Saviour's Mother was *Mary*; and the Name of the Judge who condemned him was *Pontius Pilate*: and both theſe are put into (what we call) the Apoſtles Creed; and are part of the Catholick Faith; and which (ſuppoſing that we know them to be declared in Scripture) we ought to Believe. But I ſee not why it ſhould be thought (of it ſelf) more neceſſary to ſalvation (if he do not know it to be declared in Scripture) for a man to know that her Name

was

was *Mary*, than that the Name of *Adam*'s Wife was *Eve*, or *Abraham*'s Wife *Sarah*, or that one of *Job*'s Daughters was called *Jemima*; (for all theſe are declared in Scripture; and, ſuppoſing that we know them ſo to be, ought to be believed as part of the Catholick Faith.) Nor do I know, that it is (of it ſelf) more neceſſary to know that the Name of the Judge who condemned our Saviour was *Pontius Pilate*, than that the Name of the High-Prieſt was *Caiaphas*. And though one of theſe, and not the other, be put into the Apoſtles Creed, whereby we are more likely to know that than the other: yet both of them being True, and declared in Scripture; they are, both of them, parts of the Catholick Faith, and to be believed: but neither of them (I think) with ſuch neceſſity, as that, who knows them not, cannot be ſaved.

And what I ſay of this General Preface in the beginning, is in like manner to be underſtood of the General Concluſion in the end; *which* (Catholick Faith) *except a man believe faithfully, he cannot be ſaved.* Of which I ſhall ſay more anon.

After the General Preface, (concerning the neceſſity of holding the Catholick Faith,) he proceeds to two main Branches of it, (that of

the Trinity, and that of the Incarnation, with the Conſequents thereof;) which he declares likewiſe, as what *ought to be believed.*

That of the Trinity, he declares thus in General; "*And the Catholick Faith is this*; (that is, this is one main part of the Catholick Faith;) namely, "*That we worſhip One God in Trinity, and Trinity in Unity: Neither Confounding the Perſons, nor Dividing the Subſtance.* Which is what we commonly ſay, *There be Three Perſons, yet but One God.* And this General (which, after ſome particular Explications, he doth reſume) is what he declares *ought to be believed.* But he doth not lay ſuch ſtreſs upon each Particular of that Explication, though True.

He thus explains himſelf; "*For there is one* "*Perſon of the Father; another of the Son, and ano-* "*ther of the Holy Ghoſt.* (Which Perſons therefore are not to be confounded.) "*But the God-* "*head of the Father, and of the Son, and of the Holy* "*Ghoſt, is all One.* That is, one Subſtance, one God. (Which is what he ſaid of not Dividing the Subſtance, as if the Three Perſons ſhould be Three Subſtances, or Three Gods.) According as Chriſt ſays of Himſelf and the Father, *John* 10. 30. *I and the Father are One*: ἓν ἐσμεν,

(not

(not ἕις,) that is, one Thing, one Substance, one God, not one Person. And 1 *John* 5. 7. *These Three are One*; (οὗτοι οἱ τρεῖς, ἓν εἰσι) *Hi Tres sunt Unum*, not *Unus*. These three *Who's*, are one *What*. They are one Thing, one Substance, one God, though Three Persons.

And as their Godhead, or Substance undivided, is all one; so it follows, "*The Glory equal, the Majesty co-eternal.* Such as the "*Father is*, (as to the common Godhead) "*such is the Son, and* "*such is the Holy Ghost. The Father uncreate, the* "*Son uncreate, and the Holy Ghost uncreate. The* "*Father incomprehensible, the Son incomprehensible,* "*and the Holy Ghost incomprehensible. The Father* "*eternal, the Son eternal, and the Holy Ghost eter-* "*nal.* For all these are Attributes of the common Deity, which is the same of All. "*And* "*yet they are not Three Eternals, but One Eternal.* Not Three Eternal Gods, (though Three Persons) but One Eternal God. "*As also there are not three Incomprehensibles, nor three Uncreated; but one Uncreated, and one Incomprehensible.* One and the same Substance or Deity, uncreated and incomprehensible. "*So likewise the Father is Al-* "*mighty, the Son Almighty, and the Holy Ghost Al-* "*mighty; and yet there are not Three Almighties, but* "*One Almighty. So the Father is God, the Son is*

 "*God,*

" *God, and the Holy Ghoſt is God; and yet there are* " *not Three Gods, but One God. So likewiſe the Fa-* " *ther is Lord,* (κύριος, the word by which the Greeks do expreſs the Hebrew Name *Jehovah*, th proper incommunicable Name of God,) " *the Son Lord, and the Holy Ghoſt Lord; and yet* " *not Three Lords, but One Lord.* (Not three *Jehovahs*, but one *Jehovah.*) " *For like as we are com-* " *pelled by the Chriſtian Verity to acknowledge every* " *Perſon by himſelf to be God and Lord, ſo are we* " *forbidden by the Catholick Religion, to ſay, There be* " *Three Gods, or Three Lords.* Which are ſo many particular Explications or Illuſtrations of what was before ſaid in general of *not Confounding the Perſons, nor Dividing the Subſtance.* Which Explications, though they be all true, (and neceſſary Conſequents of what was before ſaid in general;) yet to none of them is annexed ſuch Sanction, as that whoſoever doth not Believe or not Underſtand theſe Illuſtrations, cannot be ſaved. 'Tis enough to Salvation, if they hold the true Faith, as to the ſubſtance of it, though in ſome other form of words, or though they had never heard the *Athanaſian* Creed.

Nor is any ſuch Sanction annexed to the Perſonal Properties, which next follow; " *The Fa-* " *ther is made of none; neither Created, nor Begotten.*

" *The*

" *The Son is of the Father alone; not Made, nor Crea-*
" *ted, but Begotten. The Holy Ghoſt is of the Fa-*
" *ther, and of the Son; neither Made, nor Begotten,*
" *but Proceeding.*

Where, by the way, here is no Anathematization of the Greek Church, (of which thoſe who would, for other reaſons, diſparage this Creed, make ſo loud an out-cry.) 'Tis ſaid indeed *He doth proceed*, (and ſo ſay they,) but not that he doth *proceed from the Father and the Son.* And 'tis ſaid, He is *Of the Father and Of the Son* (ἐκ τοῦ πατρὸς καὶ ἐκ τοῦ υἱοῦ) ſome way or other; (and even this, I ſuppoſe, they would not deny;) but whether by *proceſſion from both*, or (if ſo) whether *in the ſame manner*, it is not ſaid; but warily avoided. (Though indeed it ſeems to favour what I think to be the truth, and what in the *Nicene* Creed is ſaid expreſly, that he doth *proceed from both*; and, for ought we know, *in the ſame manner*; which yet we do not determine.) Nor do I ſee any reaſon, why, on this account, we ſhould be ſaid to Anathematize the Greek Church, or they to Anathematize us, even though we ſhould not exactly agree, in what ſence he may be ſaid to be *Of the Father*, and in what *Of the Son*. And thoſe who are better acquainted with the Doctrine and the Lan-

Languages, of the preſent Greek Churches, than moſt of us are, do aſſure us, that the differences between them and us are rather in ſome forms of expreſſions, than in the thing it ſelf. However, thoſe who would make ſo great a matter of this, ſhould rather quarrel at the *Nicene* Creed, than the *Athanaſian*: where it is expreſly ſaid of the Holy Ghoſt, that *he proceedeth from the Father and from the Son.* 'Tis not therefore for the phraſe *Filioque*, that they are ſo ready to quarrel at this Creed rather than the *Nicene*, but from ſome other reaſon, and, moſt likely, becauſe the Doctrine of the Trinity is here more fully expreſſed than in that, at which the *Socinian* is moſt offended.

I obſerve alſo, That theſe Perſonal Properties are expreſſed juſt by the Scripture words, *Beget*, *Begotten*, *Proceeding*, without affixing any ſence of our own upon them; but leaving them to be underſtood in ſuch ſence as in the Scripture they are to be underſtood. Agreeable to that modeſt Caution, which is proper in ſuch Myſteries.

It follows; "*So there is One Father, not three* "*Fathers*; *One Son, not three Sons*; *One Holy Ghoſt*; "*not three Holy Ghoſts. And in this Trinity, none is* "*afore or after other.* (That is, not in Time, though

though in Order.) "*None is greater or leſs than* "*another*: *But the whole three Perſons are co-eternal* "*together, and co-equal.* Πᾶσαι οἱ τρεῖς ὑποστάσεις, καὶ συναΐδιοι ἐισὶ ἑαυταῖς, καὶ ἴσαι. *The three* (οἱ τρεῖς) *are* (πᾶσαι ὑποστάσεις) *truly perſons*, or *properly perſons*, *and co-eternal each with other*, *and co-equal.*

Having thus finiſhed theſe particular Explications, or Illuſtrations, concerning the Trinity, (without any *condemning Clauſe* of thoſe who think otherwiſe, other than what is there included; namely, that if this be True, the contrary muſt be an Errour:) He then reſumes the General, (as after a long Parentheſis,) "*So that in all things* "(*as is aforeſaid*) *the Unity in Trinity*, *and the Tri-* "*nity in Unity*, *is to be Worſhipped.* And to this General, annexeth this Ratification, "*He there-* "*fore that will be ſaved*, *muſt thus think of the Trini-* "*ty*: or, thus ought to think of the Trinity, or, *Let him thus think of the Trinity*, οὕτω περὶ τριάδος φρονείτω. And to this, I ſuppoſe, we do all agree, who believe the Doctrine of the Trinity to be true. For, if the thing be true, thoſe who would be ſaved, ought to believe it.

He then proceeds to the Doctrine of the Incarnation. Which he declares in general as neceſſary to ſalvation. "*Furthermore*, *it is neceſſary* "*to everlaſting ſalvation*, *that he alſo believe rightly* "*the*

" *the Incarnation of our Lord Jeſus Chriſt.* Which is no more than that of *John* 3. 36. *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.* And therefore we may ſafely ſay this alſo: *There being no other Name under Heaven whereby we muſt be ſaved, neither is there Salvation in any other,* Acts 4. 12.

After this (as before he had done of the Doctrine of the Trinity) he gives firſt a general Aſſertion of his being God and Man; and then a particular Illuſtration of his Incarnation. " *For the right Faith is, that we believe and confeſs,* " *That our Lord Jeſus Chriſt, the Son of God, is God* " *and Man.*

What follows, is a further Explication of this General. " *God, of the ſubſtance of the Father,* " *begotten before the Worlds. And Man, of the ſub-* " *ſtance of his Mother, born in the World. Perfect* " *God, and perfect Man; of a reaſonable Soul and* " *humane Fleſh ſubſiſting. Equal to the Father, as* " *touching his Godhead; and Inferiour to the Father,* " *as touching his Manhood. Who, although he be God* " *and Man, yet he is not Two, but One Chriſt. One,* " *not by converſion of the Godhead into Fleſh, but by* " *taking of the Manhood into God. One altogether, not* " *by Confuſion of Subſtance, but by Unity of Perſon. For* " *as the reaſonable Soul and Fleſh is one Man, ſo God* " *and Man is One Chriſt.* And

And thus far, as to the Deſcription of Chriſt's Perſon and Natures. The Particulars of which I take to be all true; and therefore ſuch as ought to be believed, when underſtood. But ſuch (many of them) as perſons of ordinary capacities, and not acquainted with School Terms, may not perhaps underſtand. Nor was it, I preſume, the meaning of the Pen-man of this Creed, that it ſhould be thought neceſſary to Salvation, that every one ſhould particularly underſtand all this: but, at moſt, that, when underſtood, it ſhould not be disbelieved. That in the general, being moſt material, That *Jeſus Chriſt, the Son of God, is God and Man*: the reſt being but Explicatory of this. Which Explications, though they be all true, are not attended with any ſuch clauſe, as if, without the explicite knowledge of all theſe, a man could not be ſaved.

He then proceeds to what Chriſt hath done for our Salvation, and what he is to do further at the laſt Judgment, with the Conſequents thereof. "*Who Suffered for our Salvation, Deſcended* "*into Hell, Roſe again the third day from the* "*Dead.*

That Clauſe of *deſcending into Hell*, or *Hades*, (κατελθοντα εις ᾅδου,) which we meet with here,

and in the Apoſtles Creed, as it is now read, is not in the *Nicene* Creed; nor was it anciently (as learned Men ſeem to be agreed) in what we call the Apoſtles Creed. When or how it firſt came in, I cannot well tell: Nor will I undertake here to determine the ſence of it.

The Hebrew word *Sheol*, and the Greek *Hades*, which here we tranſlate *Hell*, (by which word we now-a-days uſe to denote *the Place of the Damned*,) was anciently uſed to ſignifie, ſometime the *Grave*, ſometime, the Place, State, or *Condition of the Dead*, whether good or bad. And when *Job* prays (*Job* 14. 13.) *O that thou wouldſt hide me in Sheol* (as in the Hebrew;) or *in Hades*, (as in the Greek Septuagint;) certainly he did not deſire to be in what we now call *Hell*; but rather (as we there tranſlate it) in the *Grave*, or the condition of thoſe that are *Dead*.

But what it ſhould ſignifie here, is not well agreed among learned Men. The Papiſts generally (becauſe that is ſubſervient to ſome of their beloved Tenents) would have it here to ſignifie the Place of the Damned; and would have it thought, that the Soul of Chriſt, during the time his Body lay in the Grave, was amongſt the Devils and Damned Souls in Hell. Others do, with more likelyhood, take it for the Grave,

or

or condition of the Dead: and take this of Christ's *descending into Hades*, to be the same with his *being Buried*, or *lying in the Grave*. The rather, because in the *Nicene* Creed, where is mention of his being *Buried*, there is no mention of his *descent into Hell*, or *Hades*: And here, in the *Athanasian* Creed, where mention is made of this, there is no mention of his being *Buried*; as if the same were meant by both phrases, which therefore need not be repeated. And though in the Apostles Creed there be now mention of both, yet anciently it was not so; that of his *descent into Hell*, being not to be found in ancient Copies of the Apostles Creed. If it signifie any thing more than his *being Buried*, it seems most likely to import his *Continuance in the Grave*, or *the State and Condition of the Dead*, for some time. And the words which follow, ἀνέστη ἐκ νεκρῶν, say nothing of his *coming out of Hell*, but only of his *rising from the Dead*.

But the words here stand undetermined to any particular sence; and so they do in the Apostles Creed; and are so also in the Articles of our Church. Where it is only said, (because in the Creed it stands so,) That we are to believe, *That he descended into Hell*, without affixing any particular sence to it.

The words, doubtleſs, have reſpect to that of *Acts* 2. 27. where, *Thou wilt not leave my Soul in Hell*, (or *Hades*) *nor ſuffer thine Holy One to ſee Corruption*, is applied to Chriſt, (cited out of *Pſal.* 16. 10. where the ſame had before been ſpoken of *David.*) And his *not being left in Hades*, ſeems to ſuppoſe his *having been* (for ſome time) *in Hades*, whatever by *Hades* is there meant. And *Verſe* 31. *his being not ſo left*, is expreſly expounded of *his Reſurrection*. And ſo again in *Acts* 13. 35. Now, as we have no reaſon to think, that *David's being in Hell*, or *Sheol*, (though not to be left there) can ſignifie, his being in Hell *among the Devils and damned Spirits*, but rather in the *Grave*, or the *Condition of the Dead*; ſo neither that Chriſt's being in *Hell*, or *Hades*, (which is the Greek word anſwering to the Hebrew *Sheol*) ſhould ſignifie any other than *His* being in the *Grave*, or condition of the *Dead*; from whence, by his *Reſurrection*, he was delivered. And to this purpoſe ſeems that whole Diſcourſe of *Peter*, *Acts* 2. 24.---32. and of *Paul*, *Acts* 13. 30.---37.

But, without determining it to any particular ſence, the Creed leaves the word *Hell* indefinitely here to be underſtood, in the ſame ſence what ever it be, in which it is to be underſtood,

Acts

Acts 2. 27, 31. and *Psal.* 16. 10. And so far we are safe.

It follows; "*He ascended into Heaven; He sitteth on the right hand of the Father, God Almighty. From whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their Bodies; and shall give account for their own Works. And they that have done Good, shall go into Life everlasting: and they that have done Evil, into everlasting Fire.* (Of all which, there is no doubt but that it ought to be believed.) Ending with, "*This is the Catholick Faith.* That is, this is true and sound Doctrine, and such as every true Christian ought to believe.

And, as he had begun all with a general Preface, so now he closeth all with a general Conclusion: "*Which* (Catholick Faith) *except a man believe faithfully, he cannot be saved.* That is, the Doctrine here delivered is true, (and so I think it is in all the parts of it,) and is (part of) the Catholick Faith: (The whole of which Faith, is the whole Word of God.) That is, part of that Faith, which all true Christians do, and ought to Believe. Which Catholick Faith, (the whole of which is the whole Word of God) except a man (so qualified as I before expressed) do believe faithfully, (that is, except he truly believe

it)

it) as to the *Substantials* of it, (though possibly he may be ignorant of many particulars therein) he cannot (without such Repentance as God shall accept of) be saved. Which, so limitted, (as it ought to be) I take to be sound Doctrine, and agreeable to that of *John* 3. 16. *He that believeth not, is condemned already; because he hath not believed on the Name of the only begotten Son of God*: And *Ver.* 36. *He that believeth not the Son, shall not see life; but the wrath of God abideth on him*: That is, (according to the words of this Creed) he that believeth not aright (of God and Christ) *cannot be saved.*

Which words of Christ, we may safely interpret both with an aspect on the Doctrine of the *Trinity* (because of those words, *the only Begotten Son of God*;) and to that of the *Incarnation of Christ*, and the Consequents thereof; (because of those words in the beginning of the Discourse, *Ver.* 16, 17, *God so loved the World, that he Gave his only Begotten Son*, &c. and *God sent his Son into the world--- that the world through him might be saved*:) Which are the two main Points insisted on in the *Athanasian* Creed. And he who doth not *Believe* on the Name of this *only Begotten Son of God*, and *thus sent into the world*, (the Text tells us) *shall not see life; but the wrath of God abideth on him.*

him. Which fully agrees with what is here ſaid, *Except a man believe the Catholick Faith,* (of which the Doctrine of the *Trinity*, and of the *Incarnation*, are there intimated, and are here expreſſed, to be conſiderable Branches) *he cannot be ſaved.* And what Limitations or Mitigations are to be underſtood in the one place, are reaſonably to be allowed as underſtood in the other. And, conſequently, thoſe Damnatory Clauſes (as they are called) in the *Athanaſian* Creed (rightly underſtood) are not ſo formidable (as ſome would pretend) as if, becauſe of them, the whole Creed ought to be laid aſide.

For, in brief, it is but thus; The Preface and the Epilogue tell us, That *whoſo would be ſaved, it is neceſſary, or* (χρὴ) *he ought to hold the Catholick Faith. Which Faith, except he keep whole and undefiled,* or (σῶον καὶ ἀμόλυντον) *ſafe and inviolate, he ſhall periſh everlaſtingly*; or, *which except he believe faithfully, he cannot be ſaved.* Which is no more ſevere, than that of our Saviour, *Mark* 16. 16. *He that believeth not, ſhall be damned.*

He then inſerts a large Declaration of the Catholick Faith, eſpecially as to two main Points of it; that of the Trinity, and that of the Incarnation. And if all he there declares be true, (as I think it is,) we have then no reaſon to

quarrel

quarrel with it upon that account. But he doth not ſay, That a man cannot be ſaved, who doth not Know or Underſtand every particular thereof.

Of the Firſt, he ſays but this, *He that would be ſaved, ought thus to think*, or (ὅτω φρονεῖτω) *let him thus think of the Trinity*; namely, That *the Unity in Trinity, and Trinity in Unity, ought to be Worſhipped.*

Of the Second, what he ſays is this, *Furthermore it is neceſſary to Eternal Salvation, That he believe aright the Incarnation of our Lord Jeſus Chriſt*: Which is no more ſevere than that of our Saviour, *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him; becauſe he hath not believed on the Name of the only begotten Son of God, whom God hath ſent into the world, that the world through him might be ſaved*, John 3. 17, 18, 36.

Beſide theſe, there are no Damnatory Clauſes in the whole. All the reſt are but Declaratory. And, if what he declares be true, we have no reaſon to find fault with ſuch Declaration.

Now as to thoſe two Points, that of the Trinity, and that of the Incarnation, (which are the only Points in queſtion,) there is a double Inquiry, (as I have elſewhere ſhewed,) Whether the things be Poſſible; and whether they

they be True. The Poſſibility may be argued from Principles of Reaſon: The Truth of them from Revelation only. And it is not much queſtioned, but that the Revelation, in both Points, is clear enough, if the things be not impoſſible.

As to that of the Trinity; I have already ſhewed, (in a former Letter) That there is therein no Impoſſibility, but that what in one conſideration are *Three*, (which we commonly call three Perſons,) may yet (in another conſideration) be *One* God.

I ſhall now proceed to ſhew, That neither is there any Impoſſibility, as to the Incarnation of our Lord Jeſus Chriſt.

Now this conſiſts of two Branches; That of his being born of a *Virgin*; and that of the *Hypoſtatical Union* (as it is commonly called) of the Humane Nature with the Second Perſon of the Sacred Trinity.

As to the former of the two, there can be no pretence of Impoſſibility. For the ſame God who did at firſt make *Adam* of the Duſt of the Earth, without either Father or Mother, and who made *Eve* of *Adam*'s Rib, (without a Mother at leaſt, however *Adam* may be fanſied as a Father,) and who ſhall at the laſt day recall

the Dead out of the Duſt, may doubtleſs, if he ſo pleaſe, cauſe a Woman, without the help of Man, to conceive a child. There is certainly no Impoſſibility in nature, why it may not, by an Omnipotent Agent, be brought to paſs. And when the Scripture declares it ſo to be, there is no reaſon (if we believe the Scripture) to diſbelieve the Thing.

It is no more than when Chriſt cured *the blind man's eyes with clay and ſpittle*: Or when he ſaid, *Lazarus, come forth*, and he did ſo. Or when *God ſaid, Let there be Light, and there was Light*: And, of the whole Creation, *He ſpake, and it was done, he commanded, and it ſtood faſt.* No more than when he made *Aaron's Rod* (a dry Stick) *to bud and bloſſom, and yield Almonds*: Or what is implied in that, *Let not the Eunuch ſay, I am a dry tree.* And not much more than when God gave *Abraham a Son in his old age*; and, notwithſtanding *the deadneſs of Sarah's womb.*

Joh. 9. 6.
Joh. 11. 43, 44.
Gen. 1. 3.
Pſal. 33. 9.
Numb. 17. 8.
Iſai. 56. 3.
Gen. 18. 11, 12.
Rom. 4. 19.

I was about to ſay, (and it is not much amiſs if I do) it is not much more than what (pretty often) happens amongſt men, when God gives both Sexes to the ſame perſon, (ſuch there

are,

are, and have been; and I think there is one yet living, who was first as a Woman married to a Man, and is since as a Man married to a Woman;) and what hinders then, but that God, if he please, may *mingle* the *Effects* of both these Sexes in the same Body? A little alteration in the structure of the Vessels would do it. For when there is in the same body, and so near, *Semen virile & muliebre*, what hinders but there might be a passage for them to mix? And Plants, we know, do propagate without a fellow, though it be otherwise in Animals. And whereas this is said to be by *the Holy Ghost coming upon her, and the Power of the Highest overshadowing* the Blessed Virgin; it is not much unlike that of *the Spirit of God's* Incubation, or *moving upon the face of the Waters*. So that, as to this Point, here is nothing Impossible, nothing Incredible.

Luke 1. 35.

Gen. 1. 2.

The other Particular, as to the *Hypostatical Union*; How God and Man can be united in one Person, may seem more difficult for us to apprehend, because we understand so little of the Divine Essence, and consequently are less able to determine, what is, and what is not, consistent with it. And, when all is done, if we

be never ſo certain, that there is ſuch an Union, yet it will be hard to ſay How it is.

But we have no reaſon from thence to conclude the thing Impoſſible becauſe we know not How it is done. Becauſe there be many other things in nature, which we are ſure to Be; of which we are almoſt at as great a loſs as to the manner How they be, as in the preſent caſe.

Solomon, as wiſe as he was, and how well ſo ever skilled in Natural Philoſophy, doth yet acknowledge himſelf, in many things to be at a loſs, when he would ſearch out the bottom of Natural things, and even when he made it his Buſineſs ſo to do. *When* (ſays he) *I applied my heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: Then I beheld all the work of God; that a man cannot find out the work of God that is done under the ſun: Becauſe though a man labour to ſeek it out, yet he ſhall not find it. Yea further, though a wiſe man ſeek to know it, yet ſhall he not be able to find it*, Eccleſ. 8. 16, 17. And ſhall we then 1 Cor. 2. 10, 11. ſay, of *the deep things of God*, The thing is impoſſible, becauſe we cannot find it out? And if we conſider how many puzzling Queſtions God puts to *Job*, in the 37, 38, 39, 40, 41 Chapters of *Job*, even in natural

tural things, we may very well (as *Job* did) *abhor our ſelves in duſt and aſhes*, and be aſhamed of our ignorant curioſity; and confeſs (as he doth) *I have uttered what I underſtood not; things too wonderful for me which I know not*: when he found he had *talked like a fool, while he thought to be wiſe*, and would meaſure the Power and Wiſdom of God by the narrow limits of our underſtanding: And might come to *Job's* Reſolution (when he had well weighed the matter) *I know that thou canſt do every thing, and that no thought can be withholden from thee*, Job 42. 2, 3, 6. Rom. 1. 22.

The wind bloweth where it liſteth, (not where you pleaſe to appoint it,) *thou heareſt the ſound thereof, but canſt not tell whence it cometh, or whither it goeth*, (ſaith Chriſt to *Nicodemus*:) But ſhall we therefore conclude, The Wind doth not blow, becauſe we know not how or whence it bloweth? Or, that God cannot *command the Winds*, becauſe we cannot? We ſhould rather conclude, The *Wind doth* certainly *Blow*, (becauſe *we hear the ſound of it*,) though we know neither How, nor *Whence*: And, though they do not obey us, yet *the Wind and the Seas obey him*. Now (as he there further argues) *If, when he tells us of* Joh. 3. 8, 12. Mat. 8. 26, 27.

earthly

earthly things, we do not apprehend it, how much more if he tell us of Heavenly things? of the deep things of God?

But (to come a little nearer to the buſineſs) conſider we a little the Union of our own Soul and Body. 'Tis hardly accountable, nor perhaps conceivable by us, (who are moſtly converſant with material things,) How a Spiritual Immaterial Being (ſuch as our Souls are) and capable of a ſeparate exiſtence of its own, ſhould inform, actuate, and manage a material ſubſtance, ſuch as is that of our Body, and be ſo firmly United as to be One Perſon with it. By what handle can a Spirit Intangible take hold of a Tangible Material Body, and give Motion to it? Eſpecially if we ſhould admit *Lucretius*'s Notion;

Tangere vel Tangi, niſi Corpus, nulla poteſt res.

(which he repeats almoſt as often as *Homer* doth his τὸν δ' ἀπαμειβόμενος) who doth thence repute it impoſſible for an Immaterial Being to move a Body. But we who believe the Soul to be a a Spirit, know it to be poſſible. Much more is it poſſible for God (though a Being infinitely more pure) who *giveth to all, Life and Breath*

Act. 17, 25, 27, 28.

Breath and All things; and in whom *we Live and Move and have our Being*; and who *is not far from every one of us*. It would be hard for us to give an intelligible account, either how God moves all things, or how our Soul moves the Body; yet we are ſure it is ſo. That a Body may move a Body, ſeems not ſo ſtrange to apprehend, (for we ſee one Engine move another;) But, by what Mechaniſm, ſhall a Spirit give Motion to a Body when at reſt? or, Stop it when in Motion? or, Direct its Motions this way or that way? It would be thought ſtrange, that a *Thought* of ours ſhould Move a ſtone: And it is as hard to conceive (did we not ſee it daily) How a *Thought* ſhould put our Body in Motion, and another *Thought* ſtop it again. Yet this we ſee done every day, though we know not How. And it is almoſt the ſame thing in other Animals. And more yet, when an Angel aſſumes a Body. There are none of theſe things we know, How; and yet we know, they are done.

I ſhall preſs this a little farther. Our Soul (we all believe) doth (after Death) continue to exiſt, in a ſeparate condition from the Body. And, I think, we have reaſon to believe alſo, that it will continue to Act as an Intellectual Agent, (not to remain in a ſtupid ſenſleſs ἀργοπαυχία)

Elſe

Elſe I ſee not why *Paul* ſhould *deſire to depart, or to be diſſolved, and to be with Chriſt, which is far better*; rather than *to abide in Fleſh*. For while he abides in the Fleſh, he hath ſome enjoyment of Chriſt, (as well as an opportunity of doing ſome Service) which is more deſirable, if when he is departed, he have none at all. And, how can he then ſay, *That to Dye is gain?* Whether the Soul thus ſeparated ſhall be ſaid to have a *Subſiſtence* as well as an Exiſtence; Or, whether it may be properly ſaid then, to be an intire *Perſon*; (as the *Soul* and *Body* are, before *Death*, and after the *Reſurrection*) I will not Diſpute, becauſe, that were to contend about Words, and ſuch Words ſo ſignify, as we pleaſe to define them, and bear ſuch a Sence, as we pleaſe to put upon them. But it is (as the Angels are) an Intellectual, Spiritual Agent; and we uſe to ſay, *Actiones ſunt Suppoſitorum*; and *Suppoſitum Rationale*, is either a Perſon, or ſo near a Perſon, that it would be ſo if men pleaſe to call it ſo. And the Spiritual Being, which doth now ſeparately Exiſt, ſhall at the Reſurrection, reſume a Body into the ſame Perſonality with it ſelf, and ſhall with it become one Perſon, as before Death it had been.

Phil. 1. 21, 23, 24.

Now

Now if a Spiritual Immaterial Intellectual Being, ſeparately exiſtent by it ſelf, and ſeparately acting as an Intellectual Agent, may, at the Reſurrection, aſſume or reaſſume a Material Corporeal Being (Heterogeneous to it ſelf) into the ſame Perſonality with it ſelf, or ſo as to become one Perſon with it, while yet it ſelf remains Spiritual as before: What ſhould hinder (for it is but one ſtep further) but that a Divine Perſon, may aſſume Humanity, into the ſame perſonality with it ſelf, without ceaſing to be a Divine Perſon as before it was? If it be ſaid, That Perſon and Perſonality in the Sacred Trinity, are not juſt the ſame as what we ſo call in other caſes: It is granted; and by theſe words (which are but Metaphorical) we mean no more, but ſomewhat analogous thereunto; and which, (becauſe of ſuch analogy) we ſo call, as knowing no better words to uſe inſtead thereof: According as we uſe the words, *Father*, *Son*, *generate*, *beget*, and the like, in a metaphorical ſence, when applied to God. For no words, borrowed from Created Beings, can ſignifie juſt the ſame when applied to God, as when they were applied to Men, but ſomewhat analogous thereunto. And if the Soul (though we know not How) may and do (at the Reſurrection)

assume a Body so as to become the same Person with it self (though neither the Body be thereby made a Soul, nor the Soul a Body; but remain as before, that a Body, and this a Soul, though now united into one Person:) Why may not a Divine Person assume Humanity, so to be what is analogous to what we call a Person; the Humanity remaining Humanity, and the Divinity remaining Divinity, though both united in One Christ; though we do not particularly know How?

We should be at a great loss, if (to answer an Atheist, or one who doth not believe the Scriptures) we were put to it, to tell him, How God made the World? Of what Matter? With what Tools or Engines? or, How a Pure Spirit could produce Matter where none was? He would tell us perhaps, *Ex nihilo nihil, in nihilum nil posse reverti*; Where nothing is, nothing can be made: and what once is, (though it may be changed) can never become Nothing: And will never believe the World was made, (but rather was from all Eternity) except we can tell him, How it was made. Now, if in this case, we may satisfie our selves (though perhaps it will not satisfie him) by saying, God made it, but we know not How: The same

must

muſt ſatisfie us here; That Chriſt was Incarnate, (God and Man) we are certain, (for ſo the Scripture doth aſſure us, as well as, That God made the World;) But, How God made the World; or, How the Son of God aſſumed Humanity, we cannot tell. Nor indeed is it fit for us to enquire, farther than God is pleaſed to make known to us. All further than this, are but the ſubtile Cob-webs of our Brain: Fine, but not Strong. Witty Conjectures, *How it may be*; rather than a clear Reſolution, *How it is.*

Another Objection I have met with; to which the Objecters muſt be contented with the ſame Anſwer; We know *it Is*, but we know not *How.* It would be endleſs for us, and too great a Curioſity, to think our ſelves able fully to explicate all the Hidden things of God. The Objection is this: Since the Three Perſons cannot be Divided; How is it poſſible, that One of them can Aſſume Humanity, and not the other? And why the Second Perſon, and not the Firſt or Third?

As to the Queſtion, Why? I ſay, It is ſo, becauſe ſo it pleaſed God; And *he giveth not account of his Matters*; He is Job 33. 13. not accountable to us, why he ſo willeth.

As to the Queſtion, How is it Poſſible? I ſee

no difficulty in that at all. The Persons are Distinguished, though not Divided. As in the Divine Attributes, God's Justice and Mercy are Distinguishable; though in God they cannot be Divided. And accordingly, some things are said to be Effects of his Justice, others of his Mercy. So the Power and Will of God, (both which are Individual from himself:) But when we say God is *Omnipotent*, we do not say he is *Omnivolent*. He wills indeed All things that Are, (else they could not be) but he doth not will all things Possible. And the like of other Attributes.

If therefore we do but allow as great a Distinction between the Persons, as between the Attributes, (and certainly it is not less, but somewhat more,) there is no incongruity in ascribing the Incarnation to One of the Persons, and not to the rest.

'Tis asked further, How I can accommodate this to my former Similitude, of a Cube and its Three Dimensions; representing a Possibility of Three Persons, in one Deity. I say, Very easily. For it is very possible, for one Face of a Cube, suppose the Base, (by which I there represented the Second Person, as Generated of the Father,) to admit a Foil, or Dark Colour, while

while the Reſt of the Cube is Tranſparent; without deſtroying the Figure of the Cube, or the Diſtinction of its Three Dimenſions, which Colour is adventitious to the Cube. For the Cube was perfect without it, and is not deſtroyed by it. Which may ſome way repreſent Chriſt's *Humiliation*. Who being *Equal with God*, was *made Like unto Us*, and *took upon him the Form of a Servant*, Phil. 2, 6, 7.

So that, upon the whole Matter, there is no Impoſſibility in the Doctrine of the Incarnation, any more than in that of the Trinity. And, ſuppoſing them to be not Impoſſible; it is not denied but that they are, both of them, ſufficiently Revealed; and therefore to be Believed, if we believe the Scripture. And of the other Articles in the *Athanaſian* Creed, there is as little reaſon to doubt.

There is therefore no juſt Exception, as to the *Declarative* part of the *Athanaſian* Creed. And, as to the *Damnatory* part; we have before ſhewed, that it is no more ſevere, than other paſſages in Scripture to the ſame purpoſe; and to be underſtood with the like Mitigations as thoſe are. And, conſequently, that whole Creed, as hitherto, may juſtly be received.

'Tis

'Tis true, there be ſome Expreſſions in it, which, if I were now to Pen a Creed, I ſhould perhaps chuſe to leave out: But, being in, they are to be underſtood according to ſuch ſence as we may reaſonably ſuppoſe to be intended, and according to the Language of thoſe times When they did uſe to Anathematize great Errors, which they apprehended to be Deſtructive of the Chriſtian Faith, as things of themſelves Damnable, if not Repented of. And, I ſuppoſe, no more is here intended; nor of any other Errors, than ſuch as are Deſtructive of Fundamentals.

Yours,

Oxford, Octob. 28. 1690.

John Wallis.

Poſtſcript.

POSTSCRIPT.

November 15. 1690.

When this Third Letter was Printed, and ready to come abroad, I ſtopped it a little for this Poſtſcript; occaſioned by a ſmall Treatiſe which came to my hands, with this Title, *Dr. Wallis's Letter, touching the Doctrine of the Bleſſed Trinity, anſwered by his Friend.* It ſeems, I have more *Friends* abroad than I am aware of. But, *Who* this Friend is, or whether he be a *Friend*, I do not know. It is to let me underſtand, that a *Neighbour* of his, *reputed a Socinian*, is not *convinced* by it: But names ſome *Socinian* Authors, who endeavour to elude Scriptures alledged for the Trinity, by putting ſome other ſence upon them. He might have named as many, if he pleaſed, who have (to better purpoſe) written againſt thoſe Authors, in vindication of the True ſence. And if he ſhould Repeat what Thoſe have ſaid on the one ſide; and I, ſay over again, what Thoſe have ſaid on

the

the other ſide; we ſhould make a long work of it.

But he knows very well, That was not the buſineſs of my Letter, to diſcourſe the whole Controverſie at large, (either as to the Evidence, or as to the Antiquity, of the Doctrine.) For this I had ſet aſide at firſt, (as done by others, to whom I did refer:) and confined my Diſcourſe to this ſingle Point, That there is no *Impoſſibility* (which is the *Socinians* great Objection) but that What in one conſideration is Three, may in another conſideration be One. And if I have ſufficiently evinced this, (as I think I have; and I do not find that he denies it;) I have then done what I there undertook. And, in ſo doing, have removed the great Objection, which the *Socinians* would caſt in our way: and, becauſe of which, they think themſelves obliged to ſhuffle off other Arguments on this pretence. Now (whether he pleaſe to call this a *Metaphyſick*, or *Mathematick Lecture*,) certain it is, that there are *Three diſtinct Dimenſions* (Length, Breadth, and Thickneſs) in *One Cube*. And, if it be ſo in Corporeals, there is no pretence of reaſon, why in Spirituals it ſhould be thought Impoſſible, that there be *three Somewhat's* which are but One God. And

theſe

theſe *Somewhat's*, till he can furniſh us with a better name, we are content to call *Perſons*, (which is the Scripture word, *Heb.* 1. 3.) Which word we own to be but *Metaphorical*, (not ſignifying juſt the ſame here, as when applied to men,) as alſo are the words, *Father*, *Son*, *Generate*, *Begot*, &c. when applied to God. And more than this need not be ſaid, to juſtifie what there I undertook to defend.

Now 'tis eaſie for him (if he ſo pleaſe) to *burleſque* this, or turn it to *ridicule*, (as it is, any the moſt Sacred things of God;) but not ſo ſafe, *Ludere cum Sacris*. The Sacred Trinity (be it as it will) ſhould by us be uſed with more Reverence, than to make Sport of it.

I might here end, without ſaying more. But becauſe he is pleaſed to make ſome Excurſions, beſide the Buſineſs which I undertook to prove, (and which he doth not deny;) I will follow him in ſome of them.

He finds fault with the Similitude I brought, (though very proper to prove what it was brought for,) as too high a Speculation for *the poor Labourers in the Country, and the Tankard-bearers in* London. And therefore (having a mind to be pleaſant) he adviſeth rather (as a more *familiar Parallel*) to put it thus, *I* Mary, *take thee*

Peter James *and* John *for my wedded Husband*, &c. (thinking this, I ſuppoſe, to be Witty.) And truly (ſuppoſing *Peter*, *James*, and *John*, to be the ſame Man,) it is not much amiſs. But I could tell him, with a little alteration, (if their Majeſties will give me leave to make as bold with their Names, as he doth with the Names of Chriſt's Mother, and of his three Diſciples which were with him in the Mount at his Transfiguration, *Matth.* 17. 1.) it were not abſurd to ſay, *I* Mary, *take thee* Henry William Naſſaw; without making him to be three Men, or three Husbands; and without putting her upon any difficulty (as is ſuggeſted) How to diſpoſe of her Conjugal Affection. And, when the Lords and Commons declared Him to be King of *England*, *France*, and *Ireland*; they did not intend, by alotting him three diſtinct Kingdoms, to make him three Men. And when, for our Chancellor, we made choice of *James*, Duke, Marqueſs and Earl of *Ormond*; though he had three diſtinct Dignities, he was not therefore three Men, nor three Chancellors. And when *Tully* ſays *, *Suſtineo unus tres perſonas*; *meam*, *adverſarii*, *judicis*; which is in Engliſh, (that the *Tankard-bearer* may underſtand it,) *I being one and the ſame Man, do ſuſtain*

* 2 de Orat.

Three

Three Perſons; *that of Myſelf*, *that of my Adverſary*, *and that of the Judge*: He did not become three *Men*, by ſuſtaining three *Perſons*. And (in this Anſwer to my Letter) the *Friend* and his *Neighbour*, may (for ought I know) be the ſame *Man*, though he ſuſtain Two *Perſons*. And, I hope, ſome of theſe *Reſemblances*, may be ſo *plain*, and ſo *familiar*, as that *He and his Tankard-bearer* may *apprehend* them: and thence perceive, It is not Impoſſible that Three may be One. For if (among us) *one Man* may ſuſtain *three Perſons*, (without being *three Men*,) Why ſhould it be thought incredible, that *three Divine Perſons* may be *one God*? (as well as thoſe three other Perſons be one Man?) Nor need he the leſs believe it for having (as this Anſwerer ſuggeſts) been *taught it in his Catechiſm*, or (as *Timothy* did the Scriptures) *know it from a Child*. But I would not have him then to tell me, the Father is a *Duke*, the Son a *Marqueſs*, the Holy Ghoſt an *Earl*, (according as he is pleaſed to prevaricate upon the Length, Breadth and Thickneſs of a Cube;) but thus rather, That, God the Creator, God the Redeemer, and God the Sanctifier, are *the ſame God*. That God the Creator is *Omnipotent* and *Allſufficient*; that God the Redeemer is ſo too; and God the Sanctifier likewiſe.

wiſe. That God the Creator is to be *Loved with all our Heart*; and ſo God the Redemer, and God the Sanctifier. And then there will be no Abſurdity in all this.

As to what he ſays, that *All people that have reaſon enough to underſtand Numbers, know the difference between One, and More than one*; I might reply, That all people who can tell Mony, know that *Three Groats* are but *One Shilling*, and *Three Nobles* are *One Pound*; and what in one conſideration is *Three*, may in another conſideration be but *One*. Which, if it look like a ſlight Anſwer, is yet ſufficient to ſuch an Argument.

He tells me ſomewhat of Dr. *Sherlock*, (wherein I am not concerned,) and ſomewhat of *the Brief Hiſtory of the Unitarians*, (of which his Neighbour *gives* the Friend *a Copy*;) But he doth not tell me, as he might, (and therefore I tell him) that Dr. *Sherlock* hath confuted that *Hiſtory*. But Dr. *Sherlock* ſays nothing contrary to what I defend. For if there be ſuch Diſtinction (between the three Perſons) as he aſſigns, then at leaſt, there is a Diſtinction (which is what I affirm, without ſaying how great it is;) Nor doth he any where deny them to be *one God*.

He

He tells me a ſtory of ſomebody, who, in a publick Diſputation at *Oxford*, maintaining a *Theſis* againſt the *Socinians*, was *baffled* by his Opponent. Whom, or when, he means, I do not know; and ſo ſay nothing to it: But, that I may not be in his debt for a ſtory, I ſhall tell him another, which will be at leaſt as much to the purpoſe as his. It is, of their great friend, *Chriſtophorus Chriſtophori Sandius*, a diligent promoter of the *Socinian* Cauſe. He printed a Latin *Theſis* or Diſcourſe againſt the Divinity of the Holy Ghoſt, which he calls *Problema Paradoxum de Spiritu Sancto*, with a general Challenge to this purpoſe, *Ut ſiquis in toto Orbe eruditorum forte ſit, qui doctrinâ magis polleat, quam quibuſcum hactenus ſit collocutus, ea legat quæ à ſe publice ſint edita argumenta, ſeque errare moneat, ac rectius ſentire doceat.* Hereupon, *Wittichius* accepts the Challenge, and writes againſt *Sandius*. To which *Sandius* anſwers, (taking in another as a partner with him in the Diſputation.) And *Wittichius* replies. And that with ſo good ſucceſs, that *Sandius* and his partner, acknowledged themſelves to be convinced by it, and to change their Opinion. This happening but a little before *Sandius* his death; His Partner (ſurviving) publiſhed to the World an Account hereof, (and

of

of *Sandius* declaring, before his death, that he was so convinced,) in a Letter of Thanks to *Wittichius* for it. What *Sandius* would have done further, if he had lived a little longer, we cannot tell. That of *Wittichius* bears this Title, *Causa Spiritus Sancti, Personæ Divinæ, ejusdem cum Patre & Filio essentiæ, (contra C. C. S. Problema Paradoxum,) asserta & defensa, à Christophoro Wittichio. Lugduni Batavorum apud Arnoldum Doude, 1678.* The Letter of Thanks bears this Title, *Epistola ad D. Christophorum Gittichium Professorem Lugdunensem; Qua gratiæ ei habentur pro eruditissimis ipsius in Problema de Spiritu Sancto Animadversionibus: Scripta à Socio Authoris Problematis Paradoxi: Per quas errores suos rejicere coactus est. Coloniæ apud Joannem Nicolai.*

He takes it unkindly, that I charge it upon some of the *Socinians* that though they do not think fit directly to reject the Scriptures, yet think themselves obliged to put such a *forced sence* upon them, as to make them signifie somewhat else. And tells me of some *Socinians*, who have so great a respect for the Scriptures, as to say that *the Scripture contains nothing that is repugnant to manifest Reason*; and *that what doth not agree with Reason, hath no place in Divinity*, &c. But this is still in order to this Inference; That there-

therefore what they think not agreeable to Reason, muſt not be thought to be the ſence of Scripture: and therefore that they muſt put ſuch a *Force* upon the Words, how great ſoever, as to make them comply with their ſence. If he except againſt the words, *how great a Force ſoever*, as too hard an Expreſſion of mine: They are *Socinus*'s own words, (in his Epiſtle to *Balcerovius*, of *January* 30. 1581.) *Certe contraria ſententia adeo mihi & abſurda & perniciosa (pace Auguſtini, &c. dixerim) eſſe videtur, ut* Quantacunq; Vis *potius Pauli verbis ſit adhibenda, quam ea admittenda.* That is, *The contrary Opinion (with Auguſtin's leave, and others of his mind) ſeems to me ſo abſurd and pernicious, that we muſt rather put a* Force, *how great ſoever, upon Paul's words, that admit it.*

And, as to the ſuſpicion I had of ſome of their Sentiments, as to *Spiritual Subſiſtences*, (that it may not appear to be groundleſs) He doth (in his *Epiſt.* 5. *ad Volkelium*) abſolutely *deny*, that *the Soul after death doth ſubſiſt*; and adds expreſly, *Oſtendi me ſentire ..... non ita vivere poſt hominis totius mortem, ut per ſe præmiorum pœnarumve capax ſit*: that is, that *the Soul after death doth not ſubſiſt; nor is in a capacity of being, by it ſelf, rewarded or puniſhed.* And how he can then think it an *Intelligent Being*, I do not ſee. St. *Paul*, it ſeems,

was

was of another mind, when *he had a desire to be dissolved* (or *depart hence*) *and to be with Christ*, as being *far better* for him, than to *abide in the flesh*, Phil. 1. 23, 24. *And willing rather to be absent from the body, and present with the Lord*, 2 Cor. 5. 8. Now I do not understand the advantage of his *being with Christ*, or being *present with the Lord*; if he were then to be in a *senseless condition*, not capable of pain or pleasure, punishment or reward.

In *Epist.* 3. *ad Dudithium*, we have these words, *Unusquisq; sacræ Scripturæ ex suo ipsius sensu Interpres: eaq; quæ sibi sic* Arrident *pro veris admittere debet ac tenere, licet universus terrarum Orbis in alia omnia iret.* That is, *Every one is to interpret Scripture according to his own sence: and what so* seems Pleasing *to him, he is to imbrace and maintain, though all the World be against it.*

Socinus, in his Tract, *de Ecclesia*, pag. 344. says thus, *Non attendendum quid homines doceant sentiantve, vel antehac docuerint aut senserint, quicunq; illi tandem, aut quotcunque, sint aut fuerint.* Which is pretty plain. *I am not* (says he) *to regard what other men do teach or think, or have before now taught or thought, whosoever, or how many soever, they be or have been.* And if his *whosoever* are not here to be extended to the Sacred Writers; he tells us

of

of them elſewhere, *Ego quidem, etiamſi non ſemel, ſed ſæpe, id in* ſacris monimentis *ſcriptum extaret, non idcirco tamen ita rem prorſus ſe habere crederem.* Soc. de Jeſu Chriſto ſervatore, Par. 3. cap. 6. Operum Tom. 2. p. 204. *As for me* (ſaith he) *though it were to be found written in the* Sacred Moniments, *not once, but many times, I would not yet for all that believe it ſo to be.* And a little before, in the ſame Chapter, (having before told us, that he thought the thing *Impoſſible*,) he adds, *Cum ea quæ fieri non poſſe aperte conſtat, divinis etiam oraculis ea facta fuiſſe in ſpeciem diſerte atteſtantibus, nequaquam admittantur; & idcirco ſacra verba, in alium ſenſum quam ipſa ſonant; per inuſitatos etiam tropos quandoq; explicantur.* That is, *When it doth plainly appear*, (or when he thinks ſo, whatever all the World think beſide) *that the thing cannot be; then, though the Divine Oracles do ſeem expreſly to atteſt it, it muſt not be admitted: and therefore the Sacred Words are, even by unuſual Tropes, to be interpreted to another ſence than what they ſpeak.* Which Sayings are, I think, full as much as I had charged him with.

And if theſe Inſtances be not enough, I could give him more of like nature. But I ſhall conclude this with one of a later date: at a *Publick Diſputation* at *Franeker*, Octob. 8. 1686. where (a-

mongſt others) this *Theſis* was maintained; *Scripturæ divinitatem non aliunde quam ex Ratione adſtrui poſſe; Eoſq; Errare, qui aſſerere ſuſtinent, Si Ratio aliud quid nobis dictaret quam Scriptura, huic potius eſſe credendum.* And when *Ulricus Huberus* (becauſe it was not publickly cenſured, as he thought it deſerved to be) did oppoſe it in Word and Writing; the ſame was further aſſerted, in Publick Diſputations, and in Print, by two other Profeſſors in *Franeker*, in Vindication of that former Theſis; that, *If Reaſon do dictate to us any thing otherwiſe than the Scripture doth; It is an Error to ſay, that, in ſuch caſe, we are rather to believe the Scripture.* An account of the whole is to be ſeen at large in a Treatiſe entituled, *Ulrici Huberi, Supremæ Friſiorum Curiæ ex-ſenatoris, De concurſu Rationis & Scripturæ Liber. Franakeræ apud Hen. Amama & Zachar. Tædama, 1687.* And a Breviate of it in the *Lipſick Tranſactions* for the Month of *Auguſt*, 1687. And, after this, I hope this Anſwerer will not think me too ſevere in charging ſuch Notions on ſome of the *Socinians*, while yet (I ſaid) *I was ſo charitable as to think divers of them were better minded.*

But what ſhould make him ſo angry at what I ſaid of *Gueſſing*, I cannot imagine. That *there is a Diſtinction between the Three, we are ſure*; (this I had

I had ſaid before, and the Anſwerer now ſays, It is ſo.) *But not ſuch as to make three Gods*; (this I had ſaid alſo, and the Anſwerer ſays ſo too.) That *the Father is ſaid to Beget, the Son to be Begotten, and the Holy Ghoſt to Proceed*, I had ſaid alſo, (and I ſuppoſe he will not deny,) becauſe thus *the Scripture tells us.* (And whatever elſe the Scripture tells us concerning it, I readily accept.) But if it be further asked, (beyond what the Scripture teacheth,) as, for inſtance, *What this Begetting is*, or, *How the Father doth Beget his only begotten Son*; This, I ſay, *we do not know*, (at leaſt I do not) becauſe this, I think, the Scripture doth not tell us; (and of this therefore I hope this Gentleman *will give me leave to be ignorant*:) Certainly it *is not* ſo as when one Man begets another; but How *it is*, I cannot tell. And if I ſhould ſet my thoughts a-work, (as ſome others have done, and each according to his own imagination) to *Gueſs* or Conjecture, *How perhaps it may be*; I would not be *Poſitive*, That *juſt ſo it is*: Becauſe I can *but Gueſs* or Conjecture, I cannot be *ſure* of it. (For I think it is much the ſame as if a man born Blind, and who had never ſeen, ſhould employ his Fancy to think, What kind of thing is Light or Colour: of which it would be hard for him to have a clear and certain

Idea.) And if this Gentleman please to look over it again, I suppose he will see, that he had no cause to be so angry, that I said, *We can but Guess* herein, at what *the Scripture doth not teach us.*

That the *Socinians* have set their Wits a-work to find out other Subsidiary Arguments and Evasions against the Trinity, beside that of its Inconsistence with Reason, I do not deny: But That is the Foundation, and the rest are but Props. And if they admit, that there is in it no Inconsistence with Reason; they would easily answer all the other Arguments themselves.

I thought not to meddle with any of the Texts on either side, because it is beside the Scope which I proposed, when I confined my Discourse to that single Point, of its not being Impossible or Inconsistent with Reason: and did therefore set aside other Considerations, as having been sufficiently argued by others, for more than an Hundred Years last past. But having already followed him in some of his Excursions, I shall briefly consider the two signal places which he singles out as so mainly *clear.*

In the former of them, *John* 17. 3. *This is life eternal, that they might know thee the only true God,*

God, and Jeſus Chriſt whom thou haſt ſent; he puts a Fallacy upon us: which perhaps he did not ſee himſelf, or at leaſt hoped we would not ſee it. And therefore I deſire him to conſider, that it is not ſaid *Thee only* to be the true God; but Thee, the *only true God*. And ſo in the Greek; it is not σὲ μόνον τὸν, but σὲ τὸν μόνον ἀληθινὸν Θεόν. The Reſtrictive μόνον, *only*, is not annexed to *Thee*, but to *God*. To know *Thee* to be the *only true God*; that is, to be that God, beſide which God, there is no other true God. And We ſay the like alſo, That the Father is that God, beſide which there is no other true God: and ſay, the Son is alſo (not another God, but) the ſame only true God. And if thoſe words, ἵνα γινώσχωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν; ſhould be thus expounded, *To know Thee to be the only true God; and whom thou haſt ſent, Jeſus Chriſt*, (to be the ſame only true God;) repeating ἀπὸ κοινοῦ, thoſe words τὸν μόνον ἀληθινὸν Θεόν· he would not like that interpretation; but both the Words and the Sence will very well bear it, (without ſuch Force as they are fain to put upon many other places.) Or if, without ſuch repetition, we take this to be the ſcope of the place; To ſet forth the two great Points of the Chriſtian Religion, or Way to Eternal Life; That *there*

is

is but one true God (though in that Godhead there be three Persons, as elsewhere appears,) in opposition to the *many Gods* of the Heathen: and the Doctrine of Redemption, by *Jesus Christ*, *whom God hath sent*, (of which the Heathen were not aware:) the sence is very plain. And nothing in it so clear, as he would have us think, against the Trinity; but all very consistent with it.

And the same Answer serves to his other place, 1 *Cor.* 8. 6. *But to us there is but one God, the Father, of whom are all things, and we in him,* (or *for him*:) *and one Lord Jesus Christ, by whom are all things, and we by him.* For here also *One God* may be referred διὰ κοινῶ, both to *the Father* (if here taken as a distinct person) and to *the Lord Jesus Christ*: Or, without that, it is manifest, that *One God* is here put in opposition (not to the plurality of Persons, as we call them, in One Deity; but) to the *many Gods* amongst the Heathen: and our *one Saviour*, against their *many Saviours*. As is manifest, if we take the whole context together; *We know that an Idol is nothing in the World: and that there is no other God but one. For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many:) But to us there is but one God, the Father, of whom are all things,*

and

and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him, Ver. 4, 5, 6. Where it is evident, that the ſcope of the place is, not to ſhew either how the Perſons (as we call them) or how the Attributes of that One God are diſtinguiſhed amongſt themſelves: But to ſet our *One God* (who is the Father or Maker of all things,) in oppoſition to the *Many Gods* of the Idolatrous World: and our *One Saviour* or Redeemer, againſt their *Many Saviours.* Indeed, if we ſhould ſet up our Jeſus Chriſt to be *another God,* the Text would be againſt us: but not when we own him for *the ſame* God. So that here is nothing clear in either place (as he pretends) againſt Chriſt's being the *ſame God* with the Father.

But in that other place of *John* 1. (which he labours to elude) the evidence for it doth ſo ſtare him in the face, that if he were not (as he ſpeaks) *Wilfully blind,* (or did Wink very hard) he muſt needs ſee it. *In the beginning was the Word; and the Word was with God; and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men,* (Ver. 1, 2, 3, 4.) *He was in the World; and the World was made by him; and*

the

the World knew him not. He came unto his own, and his own received him not. But to as many as received him, he gave power (or *right*, or *privilege*,) *to become the ſons of God, even to them that believe on his Name*, (Ver. 10, 11, 12.) *And the Word was made fleſh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father; full of grace and truth*, (Ver. 14.) Why he ſhould not think this very clear, is very ſtrange, if he were not ſtrangely prepoſſeſſed. Unleſs he think nothing clear, but ſuch as no man can cavil againſt. But there can hardly be any thing ſaid ſo clearly, but that ſome or other (if they liſt to be contentious) may cavil at it, or put a *forced ſence* upon it. For thus the whole Doctrine of Chriſt, when himſelf ſpake it, (and he ſpake as clearly, as he thought fit to ſpeak,) was cavilled at. And himſelf tells us the reaſon of it, *Matth.* 13. 14, 15. and *Joh.* 12. 37, 38, 39, 40. and after him St. *Paul*, Acts 28. 26. and *Rom.* 11. 8. Not for want of *clear Light*, but becauſe they *ſhut their eyes*. In *John* 12. it is thus, *But though he had done ſo many miracles before them, yet they believed not on him: That the ſaying of Eſaias the Prophet might be fulfilled, which he ſpake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe,*

lieve, becauſe Eſaias ſaid again, He hath blinded their eyes and hardened their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them. Theſe things ſaid Eſaias, when he ſaw his glory and ſpake of him. And thus in *Matth* 13. *Hearing ye ſhall hear and ſhall not underſtand, and ſeeing ye ſhall ſee and ſhall not perceive. For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.* So that 'tis no argument of a place or doctrine's not being clear, becauſe prejudiced perſons are able to pick cavils at it, or put a forced ſence upon it.

But let us ſee what theſe cavils are. *This I confeſs* (ſaith he) *were to the purpoſe, if by the term* Word *could be meant* (he ſhould rather have ſaid, *be meant*) *nothing elſe but a pre-exiſting perſon; and, by the term* God, *nothing but God Almighty the Creator of Heaven and Earth; and if taking thoſe terms in thoſe ſences did not make St.* John *write Nonſence.*

Now in reply to this, I firſt take exception to that phraſe, *if it could be meant of nothing elſe.* For if his meaning be this, *If no Caviller can ſtart*

up another ſence, right or wrong: this is no fair play. For hardly can any thing be ſo plain, but that ſomebody may find a pretence to cavil at it. It is enough for us therefore, if *it be thus meant*, without ſaying, it is impoſſible to put a forced ſence upon it. But this would have ſpoiled his deſign, in muſtering up a great many forced ſences; not that he thinks them to be true, (for ſurely they be not all true; and I think none of them are) nor telling us which he will ſtick to; but only that he may caſt a miſt; and then tell us (which is all that he concludes upon it) *the place is obſcure*, he knows not what to make of it.

But when the Miſt is blown off, and we look upon the Words themſelves, they ſeem plain enough, as to all the Points he mentions. *The Word* which *was with God*, and *was God*, and *by whom the World was made*, and which *was made fleſh and dwelt amongſt us, and we ſaw his glory*, and of whom *John bare witneſs*; muſt needs be a *Perſon*; and can be no other than our *Lord Jeſus Chriſt*, who was born of the Virgin *Mary*. And *this Word*, which *was in the beginning*, and by whom *the World was made*, muſt needs have been *pre-exiſtent* before he was ſo born. And *this Word*, which was *with God* (the true God) and *was God*, and by whom *the World was made*, and who

is *one with the Father*, (Joh. 10. 30.) and * *who is over all, God bleſſed for ever*, (Rom. 9. 5.) is no other God than *God Almighty, Creator of Heaven and Earth.*) And this plain ſence the words bear, without any force put upon them: Without any Incoherence, Inconſiſtence, or Contradiction; ſure that they do not agree with the *Socinian* Doctrine. And there is no other way to avoid it, but what *Socinus* adviſeth in another caſe, *Quantacunque Vis verbis adhibenda; putting a Force upon the words, no matter how great,* to make

* What we render *who is*, (in *Rom.* 9. 5.) is in the Greek, not ὁ ἐστὶ, but ὁ ὤν, *(he that Is,)* which in *Rev.* 1. 4. (ἀπὸ ὁ ὢν, &c.) and elſewhere, is uſed as a peculiar Name or Title proper to God Almighty; and anſwers to *I AM*, Exod. 3. 14. *I AM hath ſent me unto you.* (Of the ſame import with *Jah* and *Jehovah.*) And what is ſaid of God indefinitely, (without reſpect to this or that Perſon in the Godhead) at *Rev.* 1. 4. (for Chriſt in particular is contradiſtinguiſhed, *Ver.* 5.) ἀπὸ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *(from him that Is, and was, and is to come,)* is at *Ver.* 8. applied in particular to Chriſt, *I am Alpha and Omega, the beginning and the end, ſaith the Lord, which IS, and was, and is to come, the Almighty.* Which cloſeth the deſcription of Chriſt, that begins at *Ver.* 5. And that, by *the Lord*, is here meant Chriſt, is evident from the whole context, *Ver.* 11, 13, 17, 18, and the whole Second and Third Chapters. And ſo the deſcription of *Chriſt*, Rom. 9. 5. ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν, in its full Emphaſis, is thus, *that BEING over all*, (or, the Supreme Being) *God bleſſed for ever*, (or the ever bleſſed God) *Amen.* And there will be need of *Socinus*'s Expedient, *(quantacunque Vis Pauli verbis adhibenda)* to make it ſignifie any other God, than *God Almighty, the Creator of Heaven and Earth.*

them, not to ſignifie, what they plainly do. Or elſe to ſay, (which is his laſt refuge) that *St. John writes Nonſence.*

But let him then conſider, Whether this do ſavour of that reſpect which he would have us think they have for the Holy Scripture; and whether we have not reaſon to ſuſpect the contrary of ſome of them. And, Whether we have not reaſon to complain of their putting a *forced ſence* upon plain words, to make them comply with their Doctrine. And laſtly, Whether it be not manifeſt, that the true Bottom of their averſion from the Trinity (whatever other ſubſidiary Reaſons they may alledge) is, becauſe they think it *Nonſence*, or not agreeable with their Reaſon. (For, ſet this aſide, and all the reſt is plain enough; but, becauſe of this, they ſcruple not to put *the greateſt force* upon Scripture.) Nor is there any other pretence of Nonſence in the whole Diſcourſe, ſave that he thinks the Doctrine of the Trinity to be Nonſence. So that the whole Controverſie with him, turns upon this ſingle Point, Whether there be ſuch *Impoſſibility* or *Inconſiſtence*, as is pretended.

That of 1 *John* 5. 7. *There be three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt;*

Ghoſt ; and theſe Three are One : is wanting, he ſays, in ſome Copies. And it is ſo; (and ſo are ſome whole Epiſtles wanting in ſome Copies.) But we will not for that quit the place. For we have great reaſon to think it genuine. If this difference of Copies happened at firſt by chance (upon an overſight in the Tranſcriber) in ſome one Copy, (and thereupon in all that were tranſcribed from thence;) it is much more likely for a Tranſcriber to leave out a line or two which is in his Copy, than to put in a line or two which is not. And if it were upon deſign, it is much more likely that the *Arians* ſhould purpoſely leave it out, (in ſome of their Copies) than the Orthodox foiſt it in. Nor was there need of ſuch falſification; ſince ἓν ἐσμεν, concludes as ſtrongly, as to a Plurality of perſons, (and of the Son in particular; which was the chief controverſie with the *Arians*;) as ἓν εἰσι doth as to all the Three. And, I think, it is cited by *Cyprian*, in his Book *De unitate Eccleſiæ*, before the *Arian* Controverſie was on foot. And therefore, if it were done deſignedly (and not by chance) it ſeems rather to be *razed out by the* Arians, than *thruſt in by the Orthodox*. And the Language of this in the Epiſtle, ſuits ſo well with that of the ſame Author in his Goſpel, that it is a ſtrong

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presumption, that they are both from the same Pen. The *Word*, in 1 *John* 5. 7. agrees so well with *the Word* in *John* 1. (and is peculiar to St. *John*:) and ἓν εἰσιν, in 1 *John* 5. 7. with ἓν ἐσμεν in *John* 10. 30. (*these three are One*, with *I and the Father are One*) that I do not at all doubt its being genuine. And that Evasion of his, *these three are one*, that is, *one in testimony*, will have no pretence in the other place, where there is no discourse of Testimony at all: but *I and the Father are One*, (*unum sumus*) must be *One Thing*, One in *Being*, One in *Essence*. For so Adjectives in the Neuter Gender, put without a Substantive, do usually signifie both in Greek and Latin: and there must be some manifest reason to the contrary, that should induce us to put another sence upon them.

The other place, *Matth.* 28. 19. *Baptizing them in* (or *into*) *the Name of the Father, and of the Son, and of the Holy Ghost*; is not so slight an evidence as he would make it. For whether εἰς τὸ ὄνομα, (not εἰς τὰ ὀνόματα) be rendred *in the Name*, and taken to denote the joint Authority of Father, Son, and Holy Ghost, admitting the person baptized into the Christian Church: Or, *into the Name*, (which this Answerer seems to like better) and taken to denote the Dedication

of

of the perſon baptized to the joint Service or Worſhip of Father, Son, and Holy Ghoſt; (Baptiſm it ſelf being alſo a part of Divine Worſhip:) They are all conjoined; either, as in joint Authority; or as joint Objects of the ſame Religious Worſhip; and, for ought appears, in the ſame Degree. And *Socinus* himſelf doth allow, the Son to be Worſhipped with Religious Worſhip; as *Adoration*, and *Invocation*; as Lawful at leaſt, if not Neceſſary. Now when this Anſwerer tells us of the Firſt Commandment, *Thou ſhalt have no other God but me*, (the God of *Iſrael*;) He might as well have remembred that of Chriſt, *Matth.* 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* And therefore ſince *Socinus* (and other of his followers) do allow Chriſt to be Worſhipped, they muſt allow him to be God, even the God of *Iſrael.* And I am miſtaken if he be not expreſly called, *the Lord God of Iſrael.* Luke 1. 16. *Many of the children of Iſrael ſhall he* (John the Baptiſt) *turn to the Lord their God; for he ſhall go before Him in the ſpirit and power of Elias*, &c. Now he before whom *John the Baptiſt* was to go in the ſpirit and power of *Elias*, is agreed to be our Lord Jeſus Chriſt; 'tis therefore He that is here called the Lord God of *Iſrael.* And we who own him

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ſo to be, Worſhip no other God in Worſhipping him. It is thoſe, who do not own him ſo to be, and do yet Worſhip him, that are to be charged with Worſhipping another God. Now when here we find Father, Son, and Holy Ghoſt, all joined in the ſame Worſhip, we have reaſon to take them all for the ſame God; and, that *theſe Three are One.* And do ſay, (as willingly as he) *Hear, O Iſrael, the Lord thy God is One God.* Father, Son, and Holy Ghoſt, are but One God: As God the Creator, God the Redeemer, and God the Sanctifier, are One God. And what in the Old Teſtament are ſaid of God, indefinitely, without taking notice of this or that of the three Perſons; are, in the New Teſtament, attributed ſome to one, ſome to another, of the three Perſons.

That which makes theſe Expreſſions ſeem harſh to ſome of theſe men, is becauſe they have uſed themſelves to fanſie that notion only of the word *Perſon*, according to which Three Men are accounted to be Three Perſons, and theſe Three Perſons to be Three Men. But he may conſider, that there is another notion of the word Perſon, and in common uſe too, wherein the ſame Man may be ſaid to ſuſtain divers Perſons, and thoſe Perſons to be the ſame Man, That is the

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ſame Man as ſuſtaining divers Capacities. As was ſaid but now of *Tully*, *Tres Perſonas Unus ſuſtineo*. And then it will ſeem no more harſh to ſay, The three Perſons, Father, Son and Holy Ghoſt are one God; than to ſay, God the Creator, God the Redeemer, and God the Sanctifier are one God; which, I ſuppoſe, even to this Anſwerer would not ſeem harſh, or be thought *Nonſence*. It is much the ſame thing, whether of the two Forms we uſe. And, all the Cavils he uſeth, may be equally applied to either. What anſwer therefore he would give to one who ſhould thus object againſt the latter form, will ſerve us as well to what he objects againſt the former.

If therefore the Gentleman pleaſe to conſider it calmly; he will find, that, even amongſt men, though *another perſon* do many times denote *another man*, (and thereupon the words are ſometimes uſed promiſcuouſly,) yet not always; nor doth the word *Perſon* neceſſarily imply it. A *King* and a *Husband* (though they imply very different Notions, different Capacities, different Relations, or different Perſonalities,) yet may both concur in the ſame Man. (Or, in that ſence wherein Perſon is put for Man, in the ſame Perſon.) So a King and a Father, a King and a

Brother, and the like. And this Gentleman, though (in the Dialogue) he ſuſtain two *Perſons*; that of an Opponent, and that of an Anſwerer; or that of a Friend, and that of an Adverſary; (that ſo, while one gives ill Language, the other may give up the Cauſe;) yet they do not act each their own part ſo covertly, but that ſometime the vizard falls off, and diſcovers the *Man* to be the ſame. For though my Letter be *anſwered by a Friend*, pag. 1. yet 'tis the *Neighbour* that is *weary of Writing*, p. 13.

Now, if *Perſon*, in a Proper ſence, when applied to Men, do not imply, that *different Perſons* muſt needs be ſo many *different Men*: much leſs ſhould it be thought *Nonſence*, when (in a Metaphorical ſence) it is applied to God, that *different Perſons* in the Deity, ſhould not imply *ſo many Gods*: Or, that *three Somewhat's* (which we call *Perſons*) may be *One God*. Which is what I undertook to prove.

And, having made this good, I need not trouble my ſelf to name more Texts (though many more there be which give concurrent evidence to this truth) or diſcourſe the whole Controverſie at large, (which was not the deſign of my Letter.) For himſelf hath reduced it to this ſingle Point; When St. *John* ſays, *The Word was with*

with God, and the Word was God; if by *the Word*, be meant *Christ*, and by *God*, the *true God*; Whether, in so saying, St. *John* do not *speak Nonsence*? And if I evince this *not to be Nonsence*, (as I think I have done) he grants *the place is to the purpose*. Which quite destroys the Foundation of the *Socinian* Doctrine. Without being obliged to prove, that these Persons are just such Persons, and so distinct, as what we sometime call Persons amongst Men, (but with such Distinction only as is agreeable to the Divine Nature, and not such as to make them Three Gods.) Like as when God the Father is said to *Beget* the Son; not so as one man Begets another, (nor is the *Son* so a Son as what we call Son amongst Men:) but so as suits with the Divine Nature: which *How it is*, we do not perfectly comprehend.

I have now done with him. But I have one thing to note upon what I have before said, of the *Athanasian Creed*. I there read it, σῶαι οἱ τρεῖς ὑποστάσεις, καὶ συναΐδιαί εἰσι, καὶ ἴσαι · because I so find it in the Copy I used; which is that at the end of the Greek Testament in *Octavo*, Printed at *London* by *John Bill*, 1622; with *Robert Stephan's*, *Joseph Scaliger's* and *Isaac Casaubon's* Annotations. But in *Whitaker's* Greek Testament, reprinted by this

this Copy, 1633, I ſince find it is αἱ τρεῖς. (Which Edition, I ſuppoſe, is followed by ſome others.) I take the former to be the better reading, (as giving a clearer ſence;) and that the Correcter of the Preſs, had put αἱ for οἱ, intending thereby to mend the Greek Syntax, (becauſe ὑποστάσεις follows,) but doth (I think) impair the ſence. But, as to the Doctrine, it is much one whether we read αἱ or οἱ. And what I have ſaid of that whole Creed, is chiefly intended for thoſe who do believe the Doctrine of the *Trinity*, and of Chriſt's *Incarnation*; that there is no reaſon (in my opinion) why they ſhould not allow of that Creed. But ſuch as do not believe thoſe Points, cannot (I grant) approve the Creed. And it is theſe, I ſuppoſe, who would fain have others to diſlike it alſo.

FINIS.

A

Fourth LETTER,

Concerning the

Sacred Trinity;

IN

REPLY

To what is Entituled,

An ANSWER,

TO

Dr *WALLIS*'s Three Letters.

By *JOHN WALLIS*, D. D.

LONDON:
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UMI

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A Fourth LETTER, Concerning the Sacred Trinity.

SIR,

IN a former Anſwer (from I know not whom) to my Firſt and Second Letter; we had *Two Perſons* (a *Friend* and his *Neighbour*) in *One Man*. Of which I have given account in my Third Letter. We have now an Anſwer to that alſo. But whether from the *Friend*, or the *Neighbour*, or from a *Third Perſon*, he doth not tell me. Yet all the *Three Perſons*, may (for ought I know) be the *ſame Man*.

However, whether it be, or be not, the ſame *Man*, it is not amiſs for him to act a Third *Perſon* (as of an *Adverſary*), as being thereby not obliged to inſiſt upon, and maintain what was before ſaid; but may fairly decline it if he pleaſe.

The one may Grant what the other Denies, and Deny what the other Grants: And ſtill, as the *Scene* changes, the *Man* may Act another *Perſon*. And ſo I find it is. As for inſtance:

The former Anſwerer, takes it *unkindly*, and would have it thought a *Calumny*, that I charged it on ſome of the *Socinians*, That *How clear ſoever the Expreſſions of Scripture be for our purpoſe, they will not believe it, as being Inconſiſtent with natural Reaſon: And though they do not think fit to give us a bare-faced Rejection of Scripture, yet they do (and muſt, they tell us) put ſuch a Forced Senſe on the words, as to make them ſignify ſomewhat elſe.* Therefore, to ſhew that this is not a *Calumny*, but a clear *Truth*, I cited their own Words, and quoted the Places where they are to be found, wherein themſelves ſay the ſame things, in as full Expreſſions as any that I had charged them with; *That every one is to interpret the Scripture according to his own ſenſe; and what ſo ſeems grateful to him, he is to imbrace and maintain, though the whole World be againſt it: That he is not to heed what Men teach or think, or have at any time taught or thought, whoever they be, or have been, or how many ſoever: That though, even in the ſacred Monuments, it be found written not Once only, but Many times; he ſhould not yet for all that believe it ſo to be: That what plainly appears cannot be* (or, as was-be-

fore

fore explained, what *He thinks ſo*, though all the World beſide think otherwiſe,) *is not to be admitted; even though in the ſacred Oracles it appear to be Expreſly affirmed: But thoſe ſacred Words are to be interpreted, (though it be by Unuſual Ways or Tropes,) to ſome other Senſe than what they ſpeak: That (becauſe it ſeems to him abſurd) he muſt (with* Auguſtine's *good leave, and of the reſt who think as he doth) put a Force (how great ſoever) upon* Paul's *words, rather than to admit ſuch Senſe. That, if our Reaſon dictate to us ought otherwiſe than the Scripture doth; it is an Errour to ſay, That in ſuch caſe we are rather to believe the Scripture.* Now our new Anſwerer (though he would ſtill have it to be a *Calumny*) ſhuffles it off with this, *He is not concerned, that* Socinus, *or any other Author, has dropt imprudent words,* and *leaves it to the* Socinian to anſwer, *pag.* 10. (for he is now to act the *Arian, pag.* 11, 12, 14, 16, 17.) This point therefore I look upon as yielded; concerning the ſlight opinion which (ſome of) the *Socinians* have of *Scripture*, in competition with *Humane Reaſon.*

Again; when I had ſpoken of our *Immortal Soul*, in its *ſeparate Exiſtence* after Death, as of an *Intellectual Being*; (but, with an *IF at leſt thoſe who deny the Bleſſed Trinity will allow that there are ſuch Beings*:) To ſhew the *ſuſpicion* intimated, was

not

not groundleſs; I cited *Socinus*'s own words, where he expreſly tells us, that *the Soul after death doth not ſubſiſt; nor doth ſo Live as to be then in a capacity of being Rewarded or Puniſhed*, (that is, in effect, It is no more Alive, than is the Dead Body, not ſenſible of pain or pleaſure.) Which I think is ground enough for ſuch a *ſuſpicion*, without being *uncharitable*. Nor doth this new Anſwerer clear *Socinus*, or *himſelf*, from this ſuſpicion. Onely tells us (*pag.* 10.) it is an *Inſinuation*, as if *they believe not Angels*. Which is nothing to the purpoſe of *the Soul's ſeparate Exiſtence*, (which is that I inſiſted on) nor doth he ſo much as tell us, that *he doth believe Angels* (much leſs that he doth believe the Souls ſeparate Exiſtence,) ſo that the ground of ſuſpicion ſtill remains. I had ſhewed him how different *Socinus*'s Opinion is, from that of St. *Paul*; when he *deſired to be diſſolved*, or *to depart hence*, and *to be with Chriſt*, as *much better* for him, than to *abide in the fleſh*, Phil. 1. 23, 24. And, *to be abſent from the Body* (which muſt be after Death, and before the Reſurrection) *and to be preſent with the Lord*, 2 Cor. 5. 8. And this new Anſwerer, though he takes notice of the charge, doth not ſo much as tell us, that he is not of *Socinus*'s Opinion herein. Which (if it be ſo) he might reaſonably have told us upon this occaſion.

ſion. I might have added that of Chriſt, *Mat.* 10. 28. *Fear not thoſe who kill the Body, but are not able to kill the Soul*: Whereas, if the Soul after Death be as inſenſible as the Body, That is as much killed as This. And that of Chriſt to the Converted Thief on the Croſs, *Luk.* 23. 43. *This day ſhalt thou be with me in Paradiſe.* For ſurely by *Paradiſe* he did not mean *Purgatory*; nor yet, that he ſhould be *with him in Hell, amongſt the Devils and the Damned*; nor that his *Soul* ſhould be in a condition as *ſenſeleſs* as his Body: For *Paradiſe* doth not ſound like any of theſe. I might have added alſo that of *Lazarus* and the *Rich Glutton*, Luk. 16. 23, 24, 25, 28. For though *Parables* are not ſtrongly Argumentative, as to all the Punctilio's of them; yet, as to the main ſcope of them, they are: (elſe, to what purpoſe are they uſed.) Now here we have that *Glutton* repreſented as *Tormented in Hell*, and *Lazarus* at *Reſt* in *Abraham's Boſom*; and there *Comforted*, while the other is *Tormented*: And all this, while yet he had *Brethren upon Earth*, to whom he deſires *Lazarus* might be *ſent*. All which is not agreeable to *a condition not capable of reward or puniſhment*. And upon the whole, we have reaſon to ſuſpect, that *Socinians* may have ſome other odd Tenents, which they think fit rather to *conceal*,

veal, than to *Deny*. So that I look upon this point as gained alſo; That *Socinus* (uncontrouled by this Anſwerer) doth deny the ſubſiſtence of the *Soul* after Death, as then capable of Reward or Puniſhment.

Another point which I look upon as granted, is concerning that place, *Joh.* 1. *In the beginning was the Word; and the Word was with God; and the Word was God; and the Word was made fleſh, and dwelt amongſt us.* Concerning this place, we were come to this Iſſue with our former Anſwerer, (at his *p.* 9.) If by *Word* be meant a *Perſon*, (*pre-exiſtent* to Chriſts Incarnation by the Virgin *Mary*;) and, by *God*, be meant the *True God*, or *God Almighty*; then *this place is to our purpoſe*; for elſe (he tells us) *St. John writes Non-ſenſe.* Now, that *St. John writes Non-ſenſe*, I ſuppoſe he will not ſay (whatever he thinks) becauſe he pretends a great Reverence for Scriptures (and doth not take it kindly that I ſhould ſuſpect the contrary.) Whether of the other two points he would ſtick to, he did not think fit to tell us; For indeed his buſineſs was not to tell us what he would have, but what he would not have; and concludes nothing thereupon, but that *the place is obſcure* (he knows not how to make it ſerve his turn;) and (that it may ſo

ſeem)

ſeem) he indeavours to caſt what duſt he can into the Spring, and then to ſay, The Water is not *clear*. I have given him my Reaſons (and I think they be cogent) why I judge the place *clear* enough, as to both points. And ſhould I admit (as I think I may) that, by *Word*, is meant ſomewhat elſe (as he tells us) *in forty other places*: this is nothing to the purpoſe. For we are not here enquiring, what by the word *Logos* is meant in *Ariſtotle*, or what in *Plato*, or what in *forty other places*; but what is meant, by *the Word*, in This place: Nor what, by *Gods*, is meant in *Pſal.* 82. 6, 7. *I have ſaid ye are Gods, but ye ſhall die like Men*; But what by God is *here* meant, where it is ſaid, *The Word was with God, and the Word was God.* Nor is here any need of a *Rhetorick Lecture*, to inquire, by what *Trope*, or *Figure*, or with what *Alluſion*, Chriſt is here called *The Word*; It is enough that 'tis *Chriſt* who is here ſo called. And, after all his toil, I do not find, that himſelf hath the confidence to Deny (though he doth not think fit to grant it) but that here, by *the Word*, is meant *Chriſt*; and that *God* here mentioned, is *God Almighty*; and conſequently, If St. *John* do not *write Non-ſenſe* (as he is pleaſed to phraſe it) *the place is to our purpoſe*. Now our new Anſwerer, ſeems to me, to quit the firſt of theſe points; and chooſeth rather to act the *A-*

rian, than the *Socinian*, as taking that to be more defensible, *pag.* 11, 14, 17. And doth admit that, by *the Word* here, is meant the Person of *Christ*; and *pre-existent* to his *Incarnation*; as by whom *the World was made*, at least as by *an Instrument*; and doth allow him to be *God*, though not the *same* God; but that *the Father* and *the Word* are *Two Gods*; (*p.* 17.) and can allow him the Character of *Being over all, God blessed for ever*; and can so *be as liberal of the Title of God, to Christ, as any Trinitarian whatever*; p. 16. So that now the dispute is reduced to this; When it is said, *The Word* (meaning *Christ*) *was with God, and the Word was God*; whether by *God*, be meant the *True* God, *God Almighty*. Of which we are to say more anon.

Another grant we have, *pag.* 3. where he doth admit, that *a thing may be* Unum *and* Tres (*One and Three*) *in several respects*: And that *'Tis true indeed, he cannot say, that there is a Contradiction in holding, that there may be Three Persons in God.* And, in granting this, he grants what I undertook to prove. For he knows very well, that the business which I undertook, was not, to discourse the whole Controversy at large; but so stated the question, as to confine it *to this single Point*, Whether it be an *Impossibility*, or *Inconsistence with Reason*, that there may be *Three somewhats* (which

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we call *Perſons*) which are but *One God*? And when he grants me, that there is in it no *Contradiction*, or *Inconſiſtence with Reaſon*; all the reſt is beſide the Queſtion. I know very well, that both this and the former Anſwerer have made it their buſineſs to change the ſtate of the Queſtion: And if what I bring to prove what I undertake, do not prove the task they ſet me; they glory as if they had the better. But the Lawyers tell us, that, when Iſſue is once joined; if we prove the thing in Iſſue, we carry the Cauſe; and what is more than ſo, is over and above, or to ſpare. And a Mathematician, if he prove what he propoſeth, concludes with *quod erat demonſtrandum*, (*he hath proved what he undertook to prove*;) if he prove more than ſo; 'tis more than he was obliged to do. And if a Logician prove (*propoſitionem negatam*) the Propoſition which is incumbent on him to prove, he hath done his work; and if he prove more than ſo, it is more than he need to do. And accordingly, when this Anſwerer doth acknowledge that I have proved what I undertake to prove, (that there is no *Impoſſibility*, there is no *Contradiction*, nor *Inconſiſtence with Reaſon*, that *Three ſomewhats* may be *One God*) he ought to acquieſce therein, and acknowledge that I have done my Work. For when the Controverſy was divided into two Branches,

Whether the thing be *True*, and whether it be *Poſſible*; and it was the latter of the two that I undertook: If I have ſhewed, *It is not impoſſible*, (which this Anſwerer doth grant that I have done,) I have done the work that I undertook. And if this be once agreed, it goes a great way as to the other Branch, That the thing is *True*. For I find the laſt Reſult of our Adverſaries, (when they are cloſe preſſed,) is commonly this, It is *Impoſſible*, It is *Abſurd*, It is *Non-ſenſe*, It is *Inconſiſtent with Reaſon*, and therefore it cannot be *True*. And that therefore *a Force, no matter how great*, muſt be put upon the Words which do, how *expreſly ſoever, affirm it* (to make them ſignify ſomewhat elſe than what they *plainly do ſignify*) then to admit it. And if I have (as is now confeſſed) deſtroyed this laſt Reſerve, let them preſs this point no more. Or, if they will retract this grant, let the next Anſwerer keep to this point, to prove it *Impoſſible*, or *Inconſiſtent with Reaſon*, and not ramble out into other diſcourſes, which are nothing to the purpoſe of what I propoſed to prove.

Amongſt his other Conceſſions, I ſhall reckon that in *pag.* 14. where he argues from *Joh.* 16. 13. That there is between *the Father, Son, and Holy Ghoſt*, a Diſtinction ſo great, as that they may not unfitly be called *Three Perſons* (where I obſerve

obſerve alſo, that he owns the *Perſonality* of the *Holy-Ghoſt*, as of the *Father*, and of the *Son*. 'Tis true indeed, he ſeems to make the Diſtinction between them, Greater than I do. But I thus far agree with him, That there is, *in Truth*, a *Diſtinction*; and that more than *Imaginary*, or what depends only upon our Imagination; and Greater than that of what we call the *Divine Attributes*. And therefore we reckon the *Perſons* to be but *Three*; but the *Attributes* to be *more*. And we do admit, amongſt the *Perſons*, a certain *Order* or *Oeconomy*, ſuch as in the Scripture we find aſſigned to them. But do not own the Diſtinction ſo great as to make them *Three Gods*.

And that alſo of *p.* 13, 14. where he argues, that Chriſt is indeed *God*, (not only a dignified Man:) *That God in Chriſt was tempted, ſuffered, and died; not Man only. That the Merits thereof are founded on the Godhead. In plain terms*, (ſaith he) *if Chriſt were only a Man, extraordinarily aſſiſted by God, and thereupon merited by his Sufferings and Death: 'twas the Man redeemed us by His Blood, and not God.* And *p.* 16. the like from *Rom.* 9. 5. *Of whom, as concerning the Fleſh, Chriſt came; who Is over all, God Bleſſed for ever.* And asks, *If I ever knew an Unitarian, eſpecially an* Arian, *deny him that Character?* And from Heb. 1. 8. *To the Son he ſaith, Thy Throne, O God, endureth for ever; a Scepter of Righteouſneſs is the Scepter of thy Kingdom*, &c. He argues, That *it is not the Humanity of Chriſt that*

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is here ſpoken of. For what! Is the Humanity of Chriſt called God? Is the Humanity preferred before Angels? Or did the Humanity frame the World? Indeed (he ſays) *they are apt to clog it with a Limitation,* (as not acknowledging him *Co-equal with the Father.*) *But under that reſtriction, they can be as liberal of the title of God to Chriſt as any Trinitarian whatever.* Where I take what he grants: And, as to the *Co-equality*, ſhall diſcourſe it afterwards.

More of this kind I ſhall have occaſion to mention afterward. Yet do not blame him for taking this advantage (of ſhifting the Perſon) where he ſees cauſe to *Grant* what was before *Denied.*

But our new Anſwerer hath yet another Art. When he ſeems to cite what I ſay; he takes the liberty very often to vary therein (according as he thinks fit) both from my Words, and from my Senſe. And therefore I deſire the Reader not to take all as Mine, which ſeems to be cited as ſuch; but ſo much only as he finds to be truly cited. It would be too long to mention all the places where I am ſo uſed. I ſhall only give inſtance in ſome of them.

He tells us, *pag.* 4. *That I indeavour to illuſtrate the Trinity by an Example in a Cube,* or Die: and ſo far he ſays true. But not ſo in what follows, *where three ſides, he ſays, make one Cube; and which Cube, he ſays, is not to be made without all the three ſides.* But certainly he can no where find theſe to be my Words. I con-

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ſeſs I am no great Gameſter at that Sport: but I always thought (till now) that a *Die* had *ſix ſides*, and not only *three*. I have ſaid indeed, that *in a Cube*, or Die, there be *three Dimenſions*, (*Length, Breadth, and Thickneſs*;) But I never called theſe, *the three ſides of a Cube*; nor have I any where ſaid, that *a Cube hath but three ſides*.

I am repreſented, *pag.* 5, 6, 7, 8. as maintaining *three perſonal Gods*. But he knows very well this is not my Language; but, that *the three Perſons* are *One God*; not *three Gods*, nor a *Council of Gods*, as he calls it.

So, where *he would ask the Doctor*, p. 17. *Whether theſe two Gods, to wit, the Father and the Word, be one.* He knows my Anſwer muſt be, that *theſe two*, (not, *theſe two Gods*,) are *one God*. And that I do no where call them *two Gods*, but *one and the ſame God*; according to that of Chriſt himſelf; *I and the Father are One*.

So, where he talks of *adding ſeveral Perſons to our one God*, pag. 7, 8. For he knows, that is not my Language, but theſe three *Are* God; not that they are *Added to* God: much leſs that *Bacchus* and *Venus*, &c. may be thruſt into the number. And *p.* 8. *one of your Gods*: We have but *One* God. 'Tis He and his *Arian*, that own *two Gods*, p. 17. Not we.

Another there is which runs through moſt part of his whole Diſcourſe; wherein he willfully miſtakes the ſtate of the Queſtion: And then, what

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is brought to prove one thing, he miſ-applies as brought to prove another; And then makes a great out-cry, that it doth not prove, what it was never brought to prove. And this he calls *croſs purpoſes*. He knows very well, that the queſtion was by me clearly ſtated (not as to the whole Doctrine of the Trinity at large, but) as to the *Poſſibility*. That (whatever the *Socinians* pretend) there is no *Impoſſibility*, *Non-ſenſe*, or *Inconſiſtence with Reaſon*, that *three ſomewhats* (which we call *Perſons*) may be *One God*. And this he owns to be the ſtate of the Queſtion, p. 1. *to prove the ſame agreeable to the common notions of humane Reaſon*. And it is done by ſhewing that, *according to the common notions of humane Reaſon*, nothing is more common than that what in one conſideration are *Three*, or Many, is yet in another conſideration but *One*. Thus in *one Cube* there be *three Dimenſions*, length, breadth, and thickneſs. So the *Underſtanding*, *Will*, and *Memory*, in *one Soul*. So the [illegible], and [illegible], a Power to *Know*, to *Will*, and to *Do*, in the ſame *Intelligent Agent*; and the like. 'Tis therefore not *Inconſiſtent with Reaſon* (and this Anſwerer doth allow it) for *one to be three*; nor is it *Non-ſenſe* to ſay, *theſe threes are one*; or, *I and the Father are One*; or that *three ſomewhats* may be *One God*. The former Anſwerer complains of theſe *Reſemblances*, as *impoſſible to be apprehended by the common people*; and deſires *ſome more Familiar Parallel* (than that of a Cube, or Die) that the *Talkative bearer* may

may apprehend (in his *p.* 8, 9.) Yet I believe his *Tankard-bearer* is not ſo dull of apprehenſion, as he would have us think. For if he have ever *ſeen a Die* (as moſt of them have,) or ſhall now be *ſhewed* one, he may be able to *apprehend*, (without a *Metaphyſick*, or *Mathematick Lecture*) That in a *Die*, there is *length, breadth, and thickneſs*, (and that it is *as broad as it is long*, and *as thick* as either;) and yet *it is not three Dies, but one Die.* However, to gratify his requeſt, I have given him ſome other; as that the ſame *Man*, may have *three Dignities*, or *three Kingdoms*, and ſuſtain *three Perſons*, or *three Relations*, without thereby becoming *three Men*; with other like. With this, our new Anſwerer is not pleaſed. He is *Aſhamed*, he doth *Bluſh for me*, &c. (How much am I obliged for this his great *Compaſſion*!) But all this is but *Banter*, (it is not *Argument*,) and no ſober Man will be more of his Opinion for this Language: And much leſs for that of St. *John's writing Non-ſenſe*, of a *lying Revelation*, of a *three-headed Monſter*, p. 3, 5. and other ſuch Indecent Language of *God* and the *Scripture.* But, why ſo diſpleaſed with theſe Simile's? Theſe are *too mean*, too *familiar*; He expected ſomewhat *higher*, ſomewhat more *diſtinct*, p. 5. (I ſee it is as hard a matter to pleaſe my *two Anſwerers*, as to ſerve *two Maſters.* The one complains my Simile's are *not familiar enough*; the other that they are *too familiar*; he expected ſomewhat more ſublime.) Theſe do not prove, that a

Trinity in Unity is neceſſary to the perfection of the Godhead, p. 6. True: *Theſe alone* do not prove that *there is a Trinity in Unity in the Godhead*; much leſs do they prove, that a Trinity in Unity *is neceſſary to the perfection of the Godhead.* Nor were they brought to prove it. They were brought to prove, There is no *Inconſiſtence*, but that there *may be* a Trinity in the Unity of the Godhead. And if they prove thus much, (he perhaps may have cauſe to be Aſhamed, but) I ſee no reaſon why I ſhould be Aſhamed, (or any one *for me.*) Now, that they prove thus much; he hath already granted, *That a thing may be one and three*, in divers reſpects: And that *'tis no contradiction, to hold, that there May be Three Perſons in God.* They have proved therefore, what they were brought to prove. But, ſays he, *p.* 5. *Our Debate is not, Whether there May be three Perſons in God.* Yes; our Debate is, *whether there May be.* Not, *whether there Be.* And he knows the Queſtion was ſo ſtated by me; and ſo acknowledg'd by himſelf; upon this *ſingle point*, whether there be any *Impoſſibility in it.* (And ſo owned by himſelf, *p.* 1.) not whether *it be ſo* (for this, I had before ſaid, was not to be argued upon the Topick of *Reaſon* alone;) but whether *it be agreeable to the common notions of Human Reaſon*, that it *May be ſo.* And if this were the Queſtion, (as he owns;) and this be proved (as he owns alſo;) Then I have proved, what I undertook to prove. And have no reaſon to be *Aſhamed*, either of *the Undertaking*,

dertaking, or of the *Proof*. 'Tis our new Answerer (who doth wittingly and willingly mis-state the Question) that is at *cross purposes*; while he applies those Arguments to one point, which he knows were brought to prove another, (which point himself grants to be proved; *He cannot say, there is a Contradiction in it*, pag. 6.) and then complains, that they (alone) do not prove what they were never brought to prove.

Of like nature is that other point; where he tells us, that we do now *venture*, to prove it to be *agreeable to the common notions of humane Reason*; that is, *not Inconsistent with it*. And we do so. But he would have it thought, that it is *but now of late* that any have *presumed to this confidence*, pag. 1, 2. and would have us *content, modestly to acknowledge it a meer mystery; and to rely upon the Authority of the Church, and Tradition*; without pretending, that it is *agreeable to Reason*. Now, that there is in it a *Mystery*, we readily grant, (and so there is in the whole Doctrine of our *Redemption*; *God manifested in the Flesh*, &c. 1 Tim. 3. 16.) as that which, without *Revelation*, we could not have found out by meer Reason; And, that it is *above Reason*, (that is, *more* than what *Reason alone* could have taught us:) But not that it is *Against Reason*, or *Inconsistent* with it. This is not the Doctrine of the Trinitarians; nor ever was that I know of. Nor is it *Tradition* only, or the *Church's Authority*; but the *Authority of Scripture* that we rely

upon: which is a *True*, not *a lying Revelation*. Nor is it (as he pretends) a new Doctrine, *not raiſed till ſeveral hundred years after Chriſt*, (as if the Doctrine were to be dated from the time of penning the *Athanaſian* Creed;) but (as old at leaſt as the New Teſtament;) and never conteſted (that I know of) till *ſeveral hundred years after Chriſt*, when the *Arians* aroſe. But here again my Anſwerers are not agreed: (So hard it is to pleaſe them both;) While one complains, *'tis but of late*; the other tells me, *'tis old-faſhioned*, (in his *p.* 9. *Thus Dr.* Wallis *may ſee, that his Notions concerning the Trinity are old-faſhioned; not of a new mode.*) And truly I take him to be more in the right; that 'tis not a *new quirk*, but *old-faſhioned Doctrine*; and I like it never the worſe for being ſo. As to what I have ſaid of *Joh.* 17. 3. it is more than *Forty* years, (and well towards *Fifty*,) ſince I firſt Preached it in *London*, on that Text, (as I have ſince done, there and elſewhere, more than once;) and I did not then take it to be New, but what I had been always Taught. And as to that of *the three dimenſions in a Cube*, it is *Forty* years or more, ſince I firſt diſcourſed it at *Oxford*, with Dr. *Ward*, then *Aſtronomy-Profeſſor* there, and ſince Biſhop of *Salisbury*; And as to the Doctrine in general, (of *Three Perſons in One God*,) it is no Newer, than the New Teſtament. But here again our Anſwerer forſakes the Queſtion: For the Queſtion is not, Whether it be a New, or Old, *Adventure*: but whether

ther it be *Inconſiſtent with Reaſon*, that *Three May be One*: or (as he words it, *p.* 3.) that *a Trinity in Unity is abſurd.*

Another piece of the ſame Art it is, where my word of *Perſonality* is by him changed for *Perſonation*, *p.* 5, 6. For which I would not have quarrelled with him, if by changing the *Word*, he had not meant to change the *Senſe* alſo. For to *perſonate a Man*, (he tells us, *p.* 6.) *is but to compoſe ones Actions in Likeneſs of him*; and that *one cannot perſonate three together, but one after another.* But my *Perſonality* (he knows) is more than this *Perſonation.* It is not only *Acting* a Perſon, but *Being* a Perſon. A Man may ſucceſſively *Perſonate*, or *Act the Perſon* of, a *King*, and a *Father*; without *being* either This or That: But when the ſame Man *IS* both a King and a Father (which he may be at the ſame time, as well as ſucceſſively,) this is more than only to *Act* them. And if by *Perſonation* he mean no more than *Acting a Perſon*, I wonder how he can tell us, *p.* 5. That *Perſonation is the greateſt Perfection of Being*; and that *he never could apprehend any other real Unity but Perſonation.* What? *No real Unity but acting a Perſon by imitation?* Sure there is. The Bottom, and Top, and Middle of a Mountain, are *one Mountain*: Yet I do not take *Mount Atlas* to be a *Perſon*, or to *Act* a perſon; much leſs to become One Mountain by *Perſonation*, or *Acting a Perſon.*

Of like nature is it, where (to do me a kindneſs)

he

he will ſtate my Cube more to my purpoſe; p. 5. (meaning the contrary.) But how? In a *Marble Cube* may be two Accidents, *Hardneſs*, and *Coldneſs*. There may be ſo. But what then? *Then*, (he ſays,) *here are Three Cubes more for me.* He would have it thought, I ſuppoſe, that I had before diſcourſed of *Three Cubes* (whereas I ſpoke but of *One Cube*, under *three Dimenſions*;) and he will now help me to *another Three*. But he is out again. For the *Cold* Cube, the *Hard* Cube, and the *Marble* Cube, are but *One* Cube, not *Three Cubes*. 'Tis the *ſame Cube* that is *Cold*, and *Hard*, and *Marble*. It would have been much the ſame, if, inſtead of a *Cube*, he had taken a Marble *Bowl*, or *Ball*; and then told me, 'Tis *Cold*, and *Hard*, and *Round*. True. And yet it is but *One Bowl*, *not Three Bowls*: *One Ball*, *not Three Balls*. And what is there in all this of *Inconſiſtent Abſurdity*? It ſeems to me very *Conſiſtent*; not *Abſurd*: and it ſuits my Notion very well.

But, ſays he, p. 5. *not to ſuppoſe the ſimile altogether impertinent*, (very well!) yet *it is in our caſe*. Why in our caſe? *For our Debate* (he ſays) *is not, whether there May not be three perſons in God.* Yes: That is our Debate: And the true ſtate of the Queſtion. All his other Excurſions are beſide the Queſtion.

But *the ſimile*, though not impertinent, *is yet* (he ſays) *moſt Abſurd*, becauſe *not Adequate*; and *it is a general rule with him* (p. 6.) *where he brings a ſimile, to have it Adequate, that it may really prove the matter deſigned.*

ſigned. Now that my Simile's are not *Adequate* (ſo as to prove all that is to be ſaid of God, or the Bleſſed Trinity) I had told him at firſt, and more than once; and that they were not *intended* ſo to be; (and I tell him now, that I did purpoſely make choice of ſuch as were a great way off, that it might not ſeem as if I would have them thought to be *Adequate*, as to all that is to be ſaid of the Trinity.) And as to the *Rule* he goes by; perhaps it may be his Method, where much is to be proved, to prove it all at once, (and take all Arguments to be *Abſurd*, which do not at once prove All.) But we who are *converſant in Cubes and Demonſtrations* (as he phraſeth it) think fit ſometimes to uſe another Method: and, where much is to be proved, to proceed by ſteps. We firſt propoſe one thing, and prove that: then another, and prove that: and ſo on. And if what be brought to prove the firſt ſtep, do prove what it is brought to prove; we do not ſay, The Argument is *Abſurd*, becauſe it doth not prove all at once: But, That it is a *Good* Argument *ſo far*. And, I think, (if he will here give me leave to uſe a *Simile* which is not *Adequate*,) it is a Method uſed by other Men, as well as *Mathematicians*. For, if a Man be to mount a pair of *Stairs*; we do not ſay, The firſt ſtep is *Abſurd*, becauſe that alone doth not bring him to the *Top*: or, if to go a *Journey*, That the firſt ſtep is *Abſurd*, becauſe it doth not bring him to his Journeys *End*: But the firſt ſtep brings him ſo Far;

and

and the ſecond, ſomewhat farther; and ſo on, till (ſtep by ſtep) he comes to the *Top*, or to his Journeys *End*. Now, there being divers Points concerned in the Doctrine of the Trinity; I ſtated my Queſtion, not ſo as to prove all at once; but *ſingled* out this one Point, That *it is not Inconſiſtent with Reaſon* (or, to uſe his own words; *it is agreeable to the common Notions of humane Reaſoning*,) *That what in one conſideration are Three, May in another Conſideration be One*; and, that *there May be three ſomewhat's, which are one God*. But, whether indeed *there be ſo*, is Another ſtep; and whether theſe *ſomewhat's* may fitly be called *Perſons*, is yet Another. Now, if I have made good my firſt ſtep; my *Argument* or *Simile*, is not only *not altogether impertinent*, but neither is it *moſt Abſurd*, yea *not Abſurd* at all; becauſe it proves what it was brought to prove. And, that ſo it doth, himſelf allows; and tells us plainly, p. 3. *He cannot ſay, there is a Contradiction, in holding, that there May be Three Perſons in God.* Ὅπερ ἔδει δεῖξαι.

But I find, he would fain be upon another Point, p. 4. and draw me to it. A Point not to be argued upon the Topick of *Reaſon* only, (for, Reaſon alone, can go no further than to prove it *Poſſible*, or *not Inconſiſtent*;) but to be argued from *Scripture*, and *Divine Revelations*, whether indeed *there are* three *ſomewhats* (which we call *Perſons*) that are but *One God*.

But this, I have told him already, is *Beſide the Queſtion*

Queſtion which I undertook. And, in this, it is He that is the *Aggreſſor*, not I: and I only upon the *Defence*. Yet, becauſe he is ſo deſirous of it, I am content to go ſomewhat out of my way, to wait on him; and to hear what he hath to ſay, why we ſhould think *that Is not*, which he confeſſeth *May be* without any *Contradiction* to natural *Reaſon*. And I ſhall take notice as I go along, what it is wherein we Agree, as well as wherein we Differ: That ſo we may not quarrel about what is Agreed between us.

He begins with the *Firſt Commandment*, p. 1, 2, 3, 4. And ſeems mightily to *dread the Guilt of Idolatry*, in admitting *more Gods than one*: (*our Caſe is, we are afraid of Idolatry*, p. 9.) contrary to this Commandment, of having *no other God*. (And ſo I would have him be. But we ſhall find this *Fear* will be over with him by and by.) *What* (ſays he) *was that Commandment made for? What! to prevent Polytheiſm. Why, how is that to be done? By denying many Gods. If it be not made to deny perſonal Gods, 'tis made to no purpoſe.* And ſoon after (with ſome indignation.) *What! is the Divinity of Chriſt implied in the New Teſtament? 'tis denied in the Firſt Commandment.* And, *p.* 9. *Pray, what Scripture ſhall we regard, in competition with this Commandment, written by the Finger of God, and one of the only Precepts he himſelf immediately delivered?*

Now I am ſo far from diſliking his Zeal for the Firſt Commandment; that I do perfectly agree

with what I find in that Commandment; *I am the Lord Thy God* (the Lord God of *Israel*) *Thou shalt have No other God but Me.* (And this I shall desire Him to remember by and by.) He may add that of *Deut.* 6, 7. (for in this I agree also) *Hear, O Israel, the Lord our God* (the Lord God of *Israel*) *is one Lord.* And that of *Mat.* 4. 10. *Thou shalt worship the Lord Thy God* (the Lord God of *Israel*,) *and Him only shalt thou serve.* And that of 1 Cor. 8. 6. *To us there is but One God.* (And as many more places, as he pleases, to that purpose.) And from all these I do agree, that we are to have but *one God* and *no more*; (not *two Gods.*) No *other* God than *the Lord God of Israel*: That we are to Worship *Him* alone, and *none else*; (not *Sathan*, not *the god of Ekron*, not any God, or Man, or Angel, who is not *the Lord God of Israel.*) For all this I grant to be there fully Taught. And I am willing to put as great weight upon this *solemn set Precept of the First Commandment*, as he doth, (and perhaps more.) *He would have us shew* (if we can) p. 9. *where this Commandment is Abrogated.* I say, No where. It was never *Abrogated*: Never *Repealed*: It remains (I grant) still in its full force. And therefore we own no *other* God, but *the Lord God of Israel.* And this *Lord God of Israel*, we say is *One Lord*, *One God*, and no more Gods than *One.* We say indeed, there is a *Wise* God, a *Powerful* God, an *Almighty* God, an *Eternal* God, a *Just* God, a *Merciful* God, God the *Creator*, God the *Redeemer*, God the *Sanctifier*; a God

who

who in the beginning created the heaven and the earth, a God who *in the beginning laid the foundation of the Earth, and the Heavens are the work of his hands*, a God of *Abraham*, a God of *Iſaac*, a God of *Jacob*, a God *who brought the Children of Iſrael out of* Egypt, a God who brought them *out of the North Country*, a God who is *our Mighty Redeemer*, a God who is *a Saviour of all that truſt in him*, a God who doth *create in us a clean heart, and doth renew a right ſpirit within us*, a God who *gives us a heart of Fleſh*, a God who *gives us a New Heart*, who *putteth his Fear in our Hearts*, who *writes his Law in our inward parts*, a God who *ſearcheth the Heart and trieth the Reins*, a God who *hath Viſited and Redeemed his People, and hath raiſed up a mighty Salvation for us.* But we ſay, *the Lord God of Iſrael* is all this; and, in being all this, he is but *One God*; and, that there is *no other God but One.* And we grant, that whoever owns any *other* God as a *true God*, or Worſhips a *falſe God*, breaks this Commandment. I do not know what he would have us *Grant* more upon this Commandment. I wiſh He do not think we have *Granted too much.*

He ſays, p. 3. *We vitiate this Commandment, by bringing in New perſons, by Adding ſeveral Perſons to our One God.* No: We *Add no Perſons to our God*; We ſay, that *God the Creator, God the Redeemer, God the Sanctifier*, (or, in other words, *the Father, Son, and Holy-Ghoſt*,) *ARE* this One God; not *added to him.* Nor are they *new Perſons added to* God; but, *are God*; and *ever were ſo.*

He would have us think, *p.* 17. that the *Father only*, (and not the *Son*, or *Holy-Ghoſt*) is the *Only true God*; becauſe of *Joh.* 17. 3. The words are theſe, *This is Life Eternal, to know Thee* (not *only Thee*) *the only True God* (to be that God, beſide which there is no other *true God*,) *and Jeſus Chriſt whom thou haſt ſent*. And we ſay the ſame that is here ſaid. The *Father* is *the only True God* (the Lord God of *Iſrael*, beſide whom there is no other *true God*;) The *Son* is alſo, not *another* God, (as the *Arians* ſay, and this Anſwerer, *p.* 17.) but the ſame *only true God* (the Lord God of *Iſrael*; and he is expreſly ſo called, *Luk.* 1. 16, 17.) And the *Holy-Ghoſt* likewiſe, (for *theſe Three are One*, 1 *Joh.* 5. 7.) And the words (without any force put upon them) may be thus read, *To know Thee* (*and whom thou haſt ſent, Jeſus Chriſt*) *to be the only True God*. For the word *only* is not a reſtrictive to *Thee*, but to *the True God*. And this is not only a *new Querk or Criticiſm* (which is the only Anſwer he gives to this Defence,) but is the true ſenſe of the place. For the ſame Writer doth, in another place, ſay the *very ſame* thing of God *the Son*, 1 Joh. 5. 20. *We are in him that is True, even in his Son Jeſus Chriſt; This is the True God, and Eternal Life*. Now if *Scripture muſt interpret Scripture*, (as he tells us, *p.* 16.) certainly S. *John* in his *Epiſtle* (1 Joh. 5. 20.) underſtood what himſelf ſaid in his *Goſpel* (Joh. 17. 3.) And that, what he ſaid of the *Father*'s being the *Only True God*, was not excluſive of the *Son*; to whom himſelf

ſelf gives the ſame Title, *This is the True God*, and this is *Eternal Life*. And this I think is a full Anſwer to what he would urge from this place; or from (what he joins with it) 1 *Cor.* 8. 4, 5, 6. *To us there is but One God.* Which is no more expreſs to his purpoſe, than This is: Nor doth he pretend that it is; but puts them both together, *p.* 17.

There is one place more, which comes under conſideration, which (becauſe he finds it pinch) he would fain ſhake off, *p.* 17. It is that of *Joh.* 1. 1, 2, 10, 14. *In the beginning was the Word; and the Word was with God, and the Word was God; The World was made by him; All things were made by him; And without him was not any thing made which was made; And the Word was made Fleſh, and dwelt amongſt us.* The former Anſwerer would fain ſhuffle off this place (in his *p.* 9.) upon one of theſe three Points; (for, otherwiſe, he grants, *it is for our purpoſe*;) either that by *the Word* is not meant *Chriſt*; or, by *God*, not the *True God*; or elſe that *S. John writes Non-ſenſe.* Now the laſt of the Three, I ſuppoſe our New Anſwerer will not ſay; becauſe he pretends a great Reverence for *Scriptures.* The firſt he Quits; and doth admit (according to the *Arian* ſenſe, which he looks upon as more defenſible than that of the *Socinians*) that, by *the Word*, is here meant the *Perſon of Chriſt* (who was afterward incarnate of the Virgin *Mary*;) and that he was *pre-exiſtent* to his Incarnation; as *by whom the World was made*, at leſt as *by an Inſtrument.*

And

And that he was *with God* (the True God) at leaſt *in the beginning of the World* (if not ſooner;) and that *he was God.*

All the doubt is, whether theſe *Two Gods* (for ſo he calls them) *to wit the Father and the Word*, be *One*, p. 17.

Now, if he *be God*; he muſt be either a *True God*, or a *Falſe* God. That he is a *Falſe God*, methinks they ſhould not ſay. And, if he be a *True God*, he muſt be the ſame God with the Father; who is *the ONLY True God*, Joh. 17. 3.

That he is to be *Worſhipped* with Religious Worſhip; both the *Arians* and the *Socinians* do allow. And if he *be God* (as the *Arians* and this Anſwerer do affirm,) this *Worſhip*, muſt be *Divine Worſhip*. And he muſt be then the *Lord God of Iſrael*; or elſe they break that Precept, *Thou ſhalt Worſhip the Lord Thy God* (the Lord God of Iſrael *and Him ONLY ſhalt thou ſerve*, Mat. 4. 10.

If he be *the Lord God of Iſrael*, but not *the ſame* Lord God of *Iſrael*: How doth this agree with that, *Deut.* 6. 4. *Hear, O Iſrael) the Lord Our God is One Lord?*

And if he be *another* God (whether True or Falſe) then do they break the Great and *Firſt* Commandment, *Thou ſhalt have No Other God but me*; (no other God, True or Falſe, Great or Little, Equal or Unequal, but the *Lord God of Iſrael.*) On which Commandment this Anſwerer doth (deſervedly) lay ſo great

great a ſtreſs; as we heard before. *What was it made for, if not to prevent Polytheiſm? How ſhall it be done, but by denying many Gods? If not to deny Perſonal Gods; it is made to no purpoſe. How is it conſiſtent with that Firſt Commandment, (that ſolemn and ſet Precept of the Firſt Commandment, that was delivered by God himſelf; written by the Finger of God; and never Abrogated;) to bring in New Perſons; to Add Perſons* (one or more) *to this Only God, though particularly prohibited, and not Break it? What! Is the Divinity of Chriſt implied in the New Teſtament? It is denied in the Firſt Commandment* (if he be not the ſame God who is there meant:) And *Pray, what Scripture ſhall we regard in competition with this Commandment?* With more to the ſame purpoſe.

Whether he will make uſe of the Popiſh diſtinction of *Latria* and *Doulia*, (for his *Two Gods*, not *Co-equal*) I cannot tell. But the Commandment ſays expreſly, *Thou ſhalt have NO OTHER God, but Me*, Equal or Unequal.

Nor doth this Error end here (as he proceeds:) *For our Adverſaries are not always ſo lucky as to ſee Conſequences. For ſhould ſome Revelation* (*ſuch as*, he ſays, *is not impoſſible*) *deify more Men than ever the Heathen did; here's no fence left.* (Here's room enough to *thruſt in* his *Jupiter*, *Bacchus*, *Venus*, &c. of which he tells us, p. 8.) *And 'tis in vain* (he tells us) *in ſuch a caſe, to pretend that the number would be of offence to us: For if we conſider aright, there is no more reaſon for one number than another.* And he *thinks*, that if there be *more*

than

than one, it is *more honourable* they ſhould be *Infinites*; becauſe *all between one and infinite, is Imperfect.* With much more of like nature. Of all which I know not what better to think, than that he had *forgot* all this, when afterwards (at *p.* 17.) he will have *theſe two Gods* (as he calls them) *to wit, the Father and the Word*, not to be *One*, but *Two and Separate.*

Nor will it excuſe the matter to ſay, That this *Other* God, is not *Co-equal* with the Father. For, at this rate, the *Polytheiſm*, or *many Gods* of the Heathen, would be excuſed, as out of the reach of this Commandment. For they did not make All their Gods *Co-equal* to their great *Jupiter* (nor perhaps any of them Equal to *Our God.*) But *Jupiter* was their *God Paramount*, and the reſt were either *Middling* Gods, or *Leſſer* Gods. But yet this did not excuſe them from *Polytheiſm* and *Idolatry*, within the reach of the *Firſt Commandment.* For that Commandment (that *Unrepealed Law*) forbids *All other* Gods, whether Equal or Unequal: The *Leeks and Onions* in Egypt (which are ſaid to have been there Worſhipped) as well as the *Calves at* Dan *and* Bethel. Nor is it leſs *Idolatry*, nor leſs within the reach of *this Commandment*, to Worſhip *the god of* Ekron, becauſe not *Co-equal* to *the God of* Iſrael.

We therefore chuſe to ſay, That Chriſt is indeed *God* (as he is expreſly called, *Joh.* 1. 1. *The Word was with God, and the Word was God*; and *Hebr.* 1. 8. *Thy Throne, O God, endureth for ever*:) And in many other places:)

places:) and not only *a Man*, *extraordinarily Aſſiſted by God*, (as this Anſwerer grants alſo, at *p.* 14.) That *he was in the Beginning*, and *in the Beginning was with God*; Joh. 1. 1, 2. (and therefore was *pre-exiſtent* before his *Incarnation*; and did not then *Begin to Be.*) That *he was in the Beginning*, *and All things were made by Him, and without him was not any thing made that was made*; *that the World was made by Him*; Joh. 1. 3. 10. (and is therefore the *ſame God*, who *in the beginning Created the Heaven and the Earth*, Gen. 1. 1.) That *of Him it is ſaid, Thou, Lord, in the beginning haſt laid the foundation of the Earth, and the Heavens are the Works of Thy hands*, Heb. 1. 8, 10. cited out of *Pſal.* 102. 25. (and is therefore *the ſame God*, to whom that long Prayer, *Pſal.* 102. was made; and of whom ſo many great things are there ſaid; and which cannot belong to any but the Supreme God:) And no doubt but, when this was there ſaid by the Pſalmiſt, he meant it of that *God*, who *in the beginning created the Heaven and the Earth*, Gen. 1. 1. That he is ὁ ὢν ἐπὶ πάντων, *the Being above All things* (or the *Supreme Being*,) *God Bleſſed for ever* (or, *the Ever-bleſſed God*) Rom. 9. 5. (which are Titles too High for any lower than the *Supreme God.*) That what is ſaid of *God* indefinitely (as contra-diſtinguiſhed from Chriſt in particular) Rev. 1. 4. ἀπὸ ὁ ὤν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *From him which Is, and which Was, and which is to Come* (or *which Shall be*) *and from Jeſus Chriſt*, &c.; is particularly applied to *Jeſus*

 Chriſt

Chriſt as his Character, *Ver.* 8. *I am* Alpha *and* Omega, *the Beginning and the Ending, ſaith the Lord*, (he that *Liveth, and was Dead, and Liveth for evermore*, Ver. 16.) *which Is, and Was, and is to Come; the Almighty*. That he is *the True God*, 1 Joh. 5. 20. (and therefore *the ſame God with the Father*; who is *the Only True God*, *Joh.* 17. 3. and no other *True God* but what he is.) That *He and the Father are one*, Joh. 10. 30. That *the Father, and the Word, and the Spirit, theſe Three are One*, 1 Joh. 5. 7. And Chriſt, not *another* God, but the ſame *God, manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*, 1 Tim. 3. 16.

Now I know not well, what could be ſaid more (at leaſt, what more need be ſaid) to make the Point *clear*: Or, what Character he can reaſonably deſire more, by which to deſcribe the Almighty Supreme God; and the ſame God with the Father. He is *God*; the *True God*; the *Only true God*, (for there can be but One God, that is *the Only true God*;) *One with the Father*; *One with the Father and Holy-Ghoſt*; the *Eternal* God, (who *Is, and Was, and Shall be*; who, *when the Heavens and the Earth ſhall wax old as a Garment, He is the ſame, and his years ſhall not fail*;) the *Almighty*; the *Mighty God*; the *Eternal Father*; the God who *in the beginning made the World*; who *made All things*; and *without whom not any thing was made that was made*; who *in the beginning laid the foundation of the Earth, and the Heavens are the works of his hands*; who

is

is the *Son of God*, the *Begotten of the Father*; the *Only-begotten of the Father*, (and therefore *of the ſame Nature* with the Father, however not the ſame *Perſon*, or not under that Conſideration.) Nor can he ſay, This is *Impoſſible*, a *Contradiction*, or *Inconſiſtent with Reaſon*, and that therefore, though the *Words* be *Clear and Plain*, yet we muſt ſeek out ſome *Other ſence* to be *Forced* upon them: For this Point is already Gained; and he doth Confeſs it, *p.* 3. that *there is no Contradiction, in holding that there may be Three Perſons in God.* And, if there be *no Contradiction* in it, why ſhould we be afraid to ſay, what in Scripture is ſaid ſo plainly? Or, why ſhould we ſet up *Two Gods* where *One* will ſerve, and when the Scripture ſays, *There is but One?*

He'll ſay perhaps, *God made the World by Chriſt.* And we ſay ſo too. But not as by a *Tool* or *Inſtrument*, (as he would have it, *p.* 17.) but rather as by his *Power* or *Wiſdom.* But the Power and Wiſdom of God, are not Things diverſe from God himſelf; but *Are Himſelf.* (Much leſs are they *different Gods* from God himſelf.) And, even amongſt us, the Power and Wiſdom of a Man, are not *Things* diſtinct from the Man; (in that ſenſe wherein the Words *Thing* and *Mode* are contra-diſtinguiſhed;) much leſs are they diſtinct *Men* from the *Man* whoſe *Power and Wiſdom* they are. The *Man* and his *Wiſdom*; the *Man* and his *Power*; are not diſtinguiſhed *ut res & res*, (as the Schools ſpeak) but *ut res & modus.* And *Power* and

Wiſdom (in the ſame Man) *ut modus & modus.* For though a *Man* may ſubſiſt without *Wiſdom* (but God cannot;) yet *Wiſdom* cannot ſubſiſt without *ſomewhat that is Wiſe*; nor *This Man's Wiſdom* without the *Man*; and therefore *this Wiſdom* (according to the School-diſtinction) muſt be *Modus*, and not *Res.* (And the like of *Power.*) So that if we ſay, that *Chriſt* is *the Power of God*, or *the Wiſdom of God* (as he is called 1 *Cor.* 1. 24.) and that *God, by his Power and Wiſdom, made the World*; it doth not follow, that this *Power*, or *Wiſdom of God*, is another *God* from *God himſelf*: but *God and his Wiſdom*, or *God and his Power*, are *God himſelf.* Conſonant to this it is, where it is ſaid, *Col.* 2. 3. *In him are hid all the treaſures of Wiſdom and Knowledge.* And perhaps it is this Divine *Wiſdom*, who tells us, Prov. 8. 22, 23, 27. *The Lord poſſeſſed Me in the Beginning of his ways*; *I was from Everlaſting, from the beginning*; *When he prepared the Heavens, I was there*; and much more to the ſame purpoſe. So the *Holy Ghoſt* is called the *Power of God*, Luk. 1. 35. *The Holy-Ghoſt ſhall come upon Thee, and the Power of the Higheſt ſhall over-ſhadow Thee.* Now ſhall we ſay, Becauſe *God is Wiſe in heart, and Mighty in Strength*, Job 9. 4. or Becauſe *by his Wiſdom and Power he made the World*; Therefore his Wiſdom and his Power are diſtinct Gods from himſelf? Or if we ſhould ſay, that God as the *Fountain of Being*, may be called the *Father*; and the ſame God, as the *Fountain of Wiſdom*, be called the *Son*; and, as the *Fountain of Power*, be called

the

the *Holy-Ghoſt*: There is nothing of this that is *Inconſiſtent with Reaſon*, but very *Agreeable with the common Notions of Humane Reaſoning*; and yet all theſe (however under divers Conſiderations) are but *One God*. But here I muſt caution again (for I find people are willing to Miſtake, or miſ-apply what I ſay.) That I do not ſet down this as the *Adequate* Diſtinction between the Three Perſons (for this I do not pretend throughly to Underſtand;) but only that it is not *Inconſiſtent with Reaſon*, that it *May be* ſo: And that there is no neceſſity, upon this account, to ſet up *Another God*.

Or we may ſay (much to the ſame purpoſe) that *God* by his *Word*, and *Spirit*, made *the World*; and yet that his *Word*, and his *Spirit*, are not therefore *Diſtinct Gods* from *Himſelf*. And we have them all mentioned in the ſtory of the Creation. *God created the Heaven and the Earth*, Gen. 1. 1. *The SPIRIT of God moved upon the face of the waters*, ver. 2. And *God SAID*, (or ſpake the *Word*) *Let there be Light*, &c. Ver. 3, 6, 9, 11, 14, 20, 24. And Ver. 26. *Let US make Man*. And *Pſal.* 33. 6, 9. *By the WORD of the Lord were the Heavens made; and all the Hoſt of them by the SPIRIT, or BREATH of his Mouth: He SPAKE and it was done, He Commanded and it ſtood faſt.* (And to the like purpoſe, *Pſal.* 148. 5. *Job* 26. 13.) Yet are they not *Three Gods*; but rather *Three ſomewhats* which are but *One God*.

I have inſiſted the longer on this; becauſe I do

not

and is by this time a perfect *Arian*. And he who, from a *Socinian*, is thus turn'd *Arian*, may at the next turn (for ought I know) turn *Orthodox*.

In order to which, I would advise him to keep to the sound part of his first Opinion, while he was a *Socinian*, namely, *That we ought to acknowledge and Worship but One God*: And the sound part of his second Opinion when he was turned *Arian*; namely, That Christ (*the Word*) was *God, from the Beginning*, (*before the World was*;) that he was afterward *Incarnate*, and so became *God and Man*; that, as such, he *Suffered, Died*, and wrought out *our Redemption*; that *the Merits* of his *Sufferings are founded on his Godhead*; which otherwise would not have been meritorious, *if he were only a Man*, however *extraordinarily assisted by God*. And when he hath *so* joined these two together, as to make them Consistent: he will be therein *Orthodox*. And if, to these Two, he add a Third (which he owns also) namely, that *there is no Contradiction, in holding, there may be Three Persons in God*: he will then be able to Answer all the Cavils which either the *Arian* or the *Socinian* shall bring against it.

FINIS.

A

Fifth LETTER,

Concerning the

Sacred Trinity;

IN

ANSWER

To what is Entituled,

The *Arians* Vindication of himself againſt Dr *Wallis*'s Fourth Letter

ON THE

TRINITY.

By *JOHN WALLIS*, D. D.

LONDON:
Printed for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns*, in *Cheapſide*, 1691.

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Fifth LETTER,

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To what is Entitled,

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By JOHN WALLIS, D.D.

LONDON:
Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns* in *Cheapside*, 1691.

A FIFTH LETTER Concerning the Sacred Trinity.

SIR,

I Have met with an Answer to my *Fourth Letter*. It is not Long, and my Reply shall be but short. There is very little in it concerning the Merits of the Cause, (save that he resolves to hold the Conclusion:) and as to Personal Reflections, or Disdainful Expressions, I do not think fit to trouble the Reader with a long Reply. For those, I think, do not hurt me so much, as him that useth them.

He is not pleased, *pag.* 1. that I said, *I had Argued Calmly*, without *Scurrilous Language*, or *Reproachful Terms*. And I appeal to the Reader,

whether it be not so. Nor doth he deny it. And if his Language were so too, he needed not to have *made the Reader an Apology*, to *excuse his Expressions*, that he might avoid *the Character* of a *Common Railer*, p. 1.

But, he says, *Abating the little Subtilties and Artifices*, *incomparably witty*, there is not *the least Grain of weight in my Letter*. Of this the Reader is to be Judge, both as to the *Weight*, and as to the *Wit*.

He says, *It seems*, *a* Socinian *wrote against me*. (True. And *it seems* he knew it: For he cites him.) *And that himself wrote as an* Arian. I think he should rather have said, He wrote, first as a *Socinian* (in his *first* Ten pages,) and then as an *Arian*, (in the *other* Ten.) For I do not find any thing, till toward the end of his Tenth page, whereby I could judge him other than a direct *Socinian*. And I think it will so appear to any other Reader.

He takes to himself the name of *Unitarian*; by which I do not find the *Arians* were wont to be called. But it is a new Name which the *Socinians* have taken up, to distinguish themselves both from *Us*, and from the *Arians*. For the *Arians* are rather *Pluritarians*, as holding more Gods than One. And the Book to which himself

ſelf refers us, *p.* 4. is intituled, *The Hiſtory of the* Unitarians, *otherwiſe called* Socinians. And, in *p.* 11. where he firſt mentions the *Arians*, he doth introduce it with a Preface, minding me, that *I write againſt Arians as well as Socinians*: As having, till then, ſpoke for the *Socinians* only, not for the *Arians*. And even in his tenth page, (toward the beginning of it) what had been ſaid of the *Socinians* by name, and of *Socinus* in particular, he takes to himſelf, as if one of that Party. *He ſeems* (ſaith he of me) *to inſinuate an aſperſion on* US, *that* WE *believe not Angels.*

He tells us now, *p.* 3. *He doth believe them*; and I will ſuppoſe alſo, that he doth believe *the Soul's Immortality*. But, when he there ſays, that *I bring a World of Arguments to prove the Immortality of the Soul*; he miſtakes again. For thoſe Arguments were brought againſt *Socinus*, not to prove the Soul's *Immortality*; but, that *the Soul, in its ſeparate condition, was capable of Pain or Pleaſure*: which *Socinus* denied.

For requital to this, he tells me, *he had a good mind to prove the Exiſtence of a Deity, for that he had heard of ſome men of the Profeſſion of the Church of* England, *that have almoſt been Atheiſts at the heart.* And truly, if he ſhould do ſo, I ſhould not think it much amiſs: For I have heard, the ſame ſuſpected of ſome *Socinians*. He

He now tells me, *p.* 2. *He never was a* Socinian *in his Life.* Of what he had been in the former part of *his Life*, I had ſaid nothing. (For I knew no more what it was, than who he is.) But (*p.* 37.) of what he was *in the beginning of his Diſcourſe.* And 'tis plain he there writes like a direct *Socinian* (as was ſhewed but now,) though as an *Arian* ſome time after.

He tells me (*p.* 2.) that *he is neither the* Socinian, *nor his Friend, who aſſiſted in his firſt Book.* Neither did I ſay, that he is: but, that he might be for ought I knew. But whether he be or not, 'tis the ſame thing to me; for I am yet to fight in the dark with I know not whom.

He ſays, *He is not concerned to defend* Socinus, *or any man who hath dropt imprudent words.* Nor did I require it of him. And, *whether he were, or were not the ſame man* who wrote before; yet, ſince here *he acts another Perſon*, I left it free for him (p. 1, 2.) *to decline, if he pleaſed,* what was ſaid before; *to grant what was there denied, or deny what was there granted.*

But then, he thinks, p. 1. *I ſhould not charge him with writing Contradictions, becauſe ſuch things may poſſibly be found in the others Anſwer.* Nor do I. (This is only a piece of his wonted Artifice of *Miſ-reciting* me.) I tell him indeed, it is hard to pleaſe

please them both, when they do not agree amongst themselves? And I did observe, (and argue from it) what he grants, though the other had denied it. But I never charge him with what the other had said. And (if he look it over again) he will find, that I did not confront him (to shew thence a contradiction) with what the other had said: but did confront what himself had said in [illegible] first pages, with what he says in the other ten. And 'tis manifest, that in the first ten, he acts the *Socinian*; and in the latter ten, the *Arian*. But, in whether of the twain he acts his own part, it was not easie to determine; till he now tells us, he is an *Arian*.

He had argued, *p.* 8, 14. That *the Trinity are Persons, as really, and as properly, and fully personally distinct, as Three Angels.* And *each Person* (*both Son and Holy-Ghost* by name) *compleat and intire in himself, with as compleat Personal distinction as that in Men and Angels.* From whence when I inferred his *owning the Personality of the Holy-Ghost*: He fearing, it seems, he had over-shot himself, now tells us, p. 4. *just as much as becomes an* Arian. But if he *own* him to be as much a *Person*, as a *Man*, or *Angel* is a *Person*: it is as much, or perhaps more, than we need contend for in this point.

I.

I had charged him alſo with *miſ-reciting* me in many other things. As when I am introduced (very often) as talking of *Two Gods, Three Gods, Perſonal Gods*, of *adding ſeveral Perſons to our one God*, and the like; (according as here alſo, he ſays, *p.* 7. that *I ſay, you your ſelf own Two Gods, and why may not I then Three?*) when he knows very well this is not my Language; nor is any thing like this ſaid by me. To this he now ſays, *'tis true enough he doth ſo*; but that *he doth it by Inference*. But he ſhould then ſpeak it as *his Inference*, not cite it as *my words*.

I might have taken notice (amongſt a great many groſs miſtakes,) that where I had mentioned, the *Lords and Commons* of *England*, declaring the Prince of *Orange*, to be *King* of *England*, *France* and *Ireland*; he miſ-recites it, *p.* 4. King of *England*, *Scotland*, and *France*; as if the Parliament of *England*, had taken upon them to diſpoſe of the Kingdom of *Scotland*, and not that of *Ireland*. But of this, and a many more, I paſſed over, without reflecting on it. Becauſe, in his Language, he is ſo very negligent and careleſs, (and otherwiſe obnoxious) that it were endleſs to reflect on all.

But I was obliged to take notice (becauſe it quite

quite alters my Argument) of what he ſays, *p.* 4. that *I ſay, Three ſides make one Cube*, &c. which is neither true, nor are they my words. I argued not from *three ſides*, but from the *three Dimenſions* of a Cube. This he calls *Trifling*; and would perſwade us that *ſide* and *dimenſion*, differ no more than *Muting* and ----- his other word, which is fitter for his mouth than mine. But though *he* perhaps know no difference between them; yet he ſhould not have cited it as *my words* (and ſay, that *I ſay ſo*, when I did not.) For I ought to know better; and that a *Cube* hath *ſix ſides*, though but *Three Dimenſions*. Nor did I argue from the *ſix ſides*, but from the *Three Dimenſions*. Yet I can forgive him this (rather than when he doth it willfully) though it miſ-recite my Argument: Becauſe I believe it to be out of *pure Ignorance*, not of *Malice*.

He doth not like, *p.* 6. either *This*, or any other *Similes*; and would have me *no more to inſiſt upon them*. (But he muſt excuſe me from taking his advice herein, unleſs he underſtood it better, than, by what was now ſaid, he ſeems to do.) Becauſe, *if he be not miſtaken* (as I think he is) *they are very far from my purpoſe*. That is, He thinks, they do not prove the Trinity. True: Theſe, alone, do not prove it (nor was it in-

tended they ſhould.) But they prove (what they were brought to prove) that *it is not a Contradiction*, or *Inconſiſtent with Reaſon, that there may be three ſomewhats (which we call Perſons) that are but one God.* And thus much he had before granted, and doth now again confirm it, *p.* 3, 4. *Tis true indeed* (he ſays) *I cannot ſay that there is a Contradiction in holding that there may be three Perſons in God. For*, ſaith he, *There be two ſorts of Contradictions; The one Expreſs, the other Implyed. I cannot ſay, there is a Contradiction in holding it: Becauſe I have not the Definition of the word* God *ſo exact, as to raiſe an implied contradiction: And, for an expreſs contradiction, I do not pretend to it.* If therefore there be no *Contradiction*, either *Expreſs*, or *Implied*: It is what I was to prove.

But, ſaith he, *The diſpute ſhall not end here. He will be allowed the Privilege* (and no body doth deny it him,) *to fetch in the Firſt Commandment, to define the word God.* With all my heart. It was never againſt it. (For what he ſays, more than once, *p.* 3, 4. that *I meanly cry, he flies to Scripture*, is but another piece of his wonted Art of *miſ-reciting*. There is nothing to that purpoſe in any thing of mine.) I do ſometime blame him for *changing the ſtate of the Queſtion*: As, when he would have me *prove by Reaſon*, that *It is ſo*: I

tell

tell him, That is not the Question, (nor is that to be proved by Reason:) The Question is, whether there is any thing *in Reason*, why *it cannot be so*. Now, let him keep to the Question; and then, if he think he can prove, from *Scripture*, that it is *Inconsistent with Reason*, for *Three somewhats to be One God*; or, that it is a *Contradiction*, for God the *Creator*, and God the *Redeemer*, and God the *Sanctifier*, to be *the same God*; or, that it is *Impossible* for the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, to be *One and the same God*: Let him try his skill. And, let him make what use he can of the *First Commandment*, to *Define the word God*, so as to prove this a *Contradiction*. But, when he had claimed this *Privilege*, (and no body doth deny it) He makes no use of it for any such Definition.

The truth is, I had already granted him, from that Commandment, (*p.* 23, 24, 25, 28, 29.) more than he was willing I should grant: That *we are to have* NO OTHER GOD (Great or Little, Equal or Unequal,) but *the Lord God of Israel*.

Yes, says he; There is one *Supreme God*, another *Creature-God*; *But that this is not to have Two Personal Gods*. How so? If these be *Two Gods*, and each of them a *Person*, (*compleat and entire of himself*;

himself; as really, and properly, and fully, and personally distinct, as a Man or Angel, as he had before told us at *p.* 8. 14.) they must needs be *Two Personal Gods.* But we, according to the First Commandment, acknowledge but *One* God; and those *three somewhats* (whom in a metaphorical sense we call *Persons*) not so to be distinct as to become *Three Gods.*

He hopes however to avoid the First Commandment, by saying that, though they be *Two Gods,* they are not *two Gods Co-equal,* p. 5. and that they *worship the Son, not with supreme Worship; with Mediation, not Adoration,* p. 6. What he means by his *two Worships*; of *Mediation,* and *Adoration*; I do not well understand: unless they be new Names for *Doulia* and *Latria.* Nor do I remember, that I have before heard of a *worship of Mediation.* That Christ is our *Mediator,* I know; but did not know that he is our *Worshipper.*

And what doth he think of the *Israelites,* when they *Worshipped* the *Golden Calf?* Surely they did not think this *Calf* to be *Co-equal* with the *Supreme God.* Nor did they think it to be (*Deus natus*) a God by *Nature*; but (*Deus factus*) a *Made* God: (for themselves had *made* it, just before:) Yet I never knew, that this did excuse them from *Idolatry.*

He

He doth not own Chriſt to be *the True God*, (for ſuch there is but One, *the only true God*,) nor yet a *falſe God*; but a *Mean* between both, *p.* 6. Now 'tis true, the *Heathen* had (their *Deos medioxumos*) their *Middling Gods*: But I never knew that we could *worſhip* ſuch, without *Idolatry*. *Thou ſhalt Worſhip the Lord thy God* (the Supreme God) *and Him ONLY ſhalt thou ſerve*, was our Saviour's Doctrine, *Mat.* 4. 10. And St. *John* expreſly calls him *the True God*, 1 Joh. 8. 20. (not a *Middling* God, between True and Falſe) and therefore the *ſame* God with the Father, the *Only true God*.

To that Character of *Chriſt*, Rev. 1. 8, 11. *I am Alpha and Omega, the beginning and the end, (the Firſt and the Laſt) ſaith the Lord, which IS and WAS and is TO COME, the Almighty.* He ſays, *This ſtile is given him in oppoſition to Gods ſimpler one, I AM.* But he ſhould have obſerved, that the ſame title is, at *ver.* 4. given to God, in Contradiſtinction to Chriſt, ἀπὸ τοῦ ὢν, καὶ ὁ ἦν, καὶ ὁ Ἐρχόμενος, — καὶ ἀπὸ τοῦ Ἰησοῦ Χριστοῦ, &c. And if it were there a Character of the Supreme God, it is ſo here. And if he think the ſimpler term ὁ Ὤν, *I AM*, to be more expreſſive of the Supreme God; we have that alſo Emphatically given to Chriſt, Rom. 9. 5. ὁ Ὤν, ἐπὶ πάντων, *He*

which

which IS, or *the Being, over all*, the Supreme Being.

To what further I had brought, *p.* 30, 31, 32, 33. to prove him to be the *Supreme God*, the *ſame God with the Father*, (not a *Middling*, or *Titular* God,) he makes no Reply: which therefore ſtands as it was; nor need I repeat it, becauſe it may be read there. And it is ſo full and clear, that I need add no more to it.

To what I had ſaid of *Joh.* 17. 3. *To know Thee* (not *Thee Only*, or *Only Thee*,) *the Only True God.* He ſaith, *He hath Anſwered already.* And I have already Replied; nor need I repeat it. Their Argument from thence is juſt in this form: The God of *Abraham* is the *only true God*; therefore, not the God of *Iſaac*; or the God of *Jacob*. Yes, ſay I, the God of *Iſaac*, and the God of *Iſrael*, is the *ſame God*; but under another conſideration. So here; God the *Creator* (or God the Father) is the *Only true God*; therefore not God the *Redeemer*, nor God the *Sanctifier*. Yes; God the *Redeemer*, and God the *Sanctifier*, is *the ſame* God, the *only true God*. In like manner, *Jer.* 16. 14, 15. *It ſhall no more be ſaid, The Lord liveth that brought up the Children of Iſrael out of the land of Egypt; But, The Lord liveth, that brought up the Children of Iſrael out of the*

North

North Country. Now, ſaith the Firſt Commandment, *I am the Lord thy God, which brought thee out of the land of Egypt; Thou ſhalt have No Other God but Me:* Therefore not *the God which brought them out of the North Country.* Yes, ſay I, even *this* God alſo. Which is not *another* God; but *the ſame* God; though *conſidered* as the Author of *another* Benefit.

There be many other things, both in his firſt and ſecond Paper (his *Anſwer* and his *Vindication*) which lie very open to be *Reflected* on, if it were worth the while: But I think, I have ſaid enough already; and, he thinks, *too much*, (that I have been too *ſtiff*, too *hard* with him, *p.* 8.) which things I ſhall therefore omit, to ſave my ſelf, and the Reader, the labour.

But three things he calls me to account for omitting; *His Reproof of my falſe Idea of the Perſonality of God, the Impoſſibility and Blaſphemy of his Incarnation, and of the Death of God,* p. 8. Now when I had proved the things to be *True*; I thought that had been a ſufficient Anſwer, to his calling them *Falſe*, *Impoſſible*, and *Blaſphemous.* For they are never the more ſo, for his *calling* them ſo. And I know not what further Anſwer he ſhould expect, unleſs he would have me ſay, 'Tis *foul-mouthed Blaſphemy* in him, to

call

call it *Blaſphemy*. But if I ſhould anſwer him all along at this rate, according as his language deſerves; we ſhould, inſtead of Diſputing, fall to right down *Railing*; which is the *Character* he was afraid of, *pag.* 1.

However (to gratify him once more,) That by *the Word*, Joh. 1. is meant, *Chriſt*, himſelf owns: and, That *this Word was God from the beginning*; That *he made the World, and all things*; and that *without him was not any thing made which was made*; (and therefore, ſay I, *Himſelf was not made*; unleſs our *Arian* would have us think, *He made Himſelf*.) That *this God*, is the *Supreme God*, we have proved at large, (if he deny it to be proved, we muſt leave it to the Reader to judge of the Arguments:) and *this Word was made Fleſh*. (I hope I need not tell him, that to be *made Fleſh*, and to be *Incarnate*, is all one; for every one underſtands this who know that *Caro carnis* is Latin for *Fleſh*.) Therefore this is no *Blaſphemy*.

Again; That *God in Chriſt ſuffered and died*; and that *we are Redeemed by the Blood of God*, he had before told us, *p.* 13, 14. That this is the *True God*, we have proved at large (as was but now ſaid;) Therefore the *Death of God* (that is, of him that was God as well as Man) is *no Blaſphemy*.

Yet

Yet again; I do not take his *Reproof* (as he calls it) to be a *Proof*, that *my Idea of Perſonality* is *Falſe*. And therefore I did not think it deſerved an Anſwer; having proved the thing before. Yet I thought I had Anſwered it (as much as it need to be anſwered) when (at my *pag.* 36.) I told him (nor doth he deny it) that *he ſeemed well pleaſed at his* p. 20. *that I owned the word Perſon to be but Metaphorical; though at his* p. 7. (which is the Reproof he means) *he did not like it.* For till after *pag.* 7. he acted the *Socinian*, and did not come to act the *Arian*, till afterward; and then he ſeemed, at *p.* 20. to like it well enough.

I ſhall yet add ſomewhat more upon that point, which if it may not ſatisfy him, (who ſeems to intimate *p.* 8. that he *will not* be ſatisfied,) may give ſome further ſatisfaction to the Reader.

The word Perſon (*perſona*) is originally a Latin word; and doth not properly ſignify a *Man* (ſo as that *another perſon* muſt needs imply *another Man*,) for then the word *Homo* would have ſerved, and they needed not have taken in the word *Perſona*: But rather, one *ſo Circumſtantiated*. And the *ſame Man*, if conſidered in *other Circumſtances* (conſiderably different,) is reputed *another Perſon*. And that this is the true

notion of the word *Perſon*, appears by thoſe noted Phraſes, *perſonam induere, perſonam deponere, perſonam agere, perſonam ſuſtinere, ſuſtineo unus tres perſonas*, and many the like in approved Latin Authors. Thus the ſame *Man* may at once ſuſtain the *Perſon* of a *King* and of a *Father*; if he be inveſted both with *Regal* and *Paternal* Authority. Now becauſe the *King*, and the *Father*, are for the moſt part not only different *Perſons* but different *Men* alſo (and the like in other caſes) hence it comes to paſs, that *another Perſon* is ſometimes ſuppoſed to imply *another Man*: but not always, nor is that the proper ſenſe of the word. It is Engliſhed in our Dictionaries, by *the ſtate, quality, or condition, whereby one Man differs from another*: and ſo, as the *Condition* alters, the *Perſon* alters, though the *Man* be the ſame. Our School-men of later Ages, do ſometimes apply the word *Perſona* to *Angels* as well as *Men*; but even that is but *Metaphorical*; nor do I find that it ever was ſo uſed, in approved Latin Authors, either for Angels, *Genii*, or their Heathen Gods; but for the different *ſtate* or *condition* of *Men* only.

Now when the ſame *Man* doth thus ſuſtain two *Perſons*, as that of a *King*, and that of a *Father*; he may as to one thing act as a *King*,

by

by his *Regal* Authority; as to another thing as a *Father*, by his *Paternal* Authority. And theſe *Authorities*, may be in *ſubordination* one to the other, though the *Man* be the ſame. And what is done in either capacity, may indifferently be ſaid to be done by the *Man*, or by the *King*: (as that *David*, or the *King*, pardoned *Abſolom*;) and in like manner, by the *Man*, or by the *Father*.

This being the true and proper notion of the word *Perſon*, we are next to conſider what it is to ſignify in the preſent caſe. Where we are to conſider, that the word *Perſon* is not applied in Scripture to *theſe three* ſo called: It is not there ſaid, *Theſe three Perſons are one*, but only *Theſe three are one*. 'Tis but the Church's uſage that gives to theſe *three ſomewhats*, the name of *Perſons*.

And therefore our *Arian* was much miſtaken, when he tells us, *p.* 20. that the *word Perſon is the Hinge of the Controverſy*. The Hinge of the Controverſy, is that notion concerning theſe *three ſomewhats*, which the Fathers (who firſt uſed it) did intend to deſign by the name *Perſon*. So that we are not from the word *Perſon* to determine what was that *Notion*; but, from that *Notion* which they would expreſs, to determine

in what ſenſe the word *Perſon* is here uſed. And if the word *Perſon* do not well fit that ſenſe; all that can be thence inferred, is no more, but that they have made uſe of an Unfit Name to expreſs their Notion. It is no more but as if a *Cruel* Pope take the name of *Clement*; or a wicked one the name of *Pius*; or if a Man be named *Willſon*, whoſe Father's name was *Thomas*. And in all ſuch caſes, *certitudo Rei tollit errorem Nominis*. And if we know who is the *Man* deſigned by ſuch a *Name*, 'tis a Ridiculous exception, to ſay, This is not the *Man*, becauſe that *Name* doth well agree with his *Nature*.

Now Two of theſe Three being repreſented in Scripture, as *Father* and *Son*; and this *Father* ſaid to *Beget* the *Son*, and all theſe in a ſenſe *metaphorical*; (not in ſuch ſenſe as thoſe words do properly ſignifie amongſt Men;) they thought it not unfit (in continuation of the ſame Metaphor) to call them *Perſons*. Becauſe as the word *Perſon* doth *properly* agree to the relations of *Father* and *Son* in a *proper* ſenſe; ſo doth the word *Perſon* in a *metaphorical* ſenſe, to the *Father* and *Son* ſo taken *metaphorically*; and the word *Beget*, by a like Metaphor.

When therefore it is certain, that the Notion which the Ancient Fathers had concerning theſe

Three, which in a metaphorical ſenſe they called *Perſon*, was this, That there is a *Diſtinction* between them, greater than that of the *Divine Attributes*, but not ſo great as to make them *Three Gods*: it is manifeſt that they took the Metaphor, not from that abuſive ſenſe of the word *Perſon*, when (amongſt us) it is put for *Man*; but from that proper ſenſe of the word *Perſona*, wherein it ſignifies the *State*, *Condition*, *Office*, or *Relation* of a Man, as variouſly *circumſtantiated* with reference to others; whereof the *ſame Man* may ſuſtain *more than One*. As when *David*, was the *Son* of *Jeſſe*, the *Father* of *Solomon*, and the *King* of Iſrael. So if we ſay of any, that he is a *Perſon* of *Honour*, a *Perſon* of *Worth*, and a *Perſon* of *Intereſt*: That ſame *Man* may be all this, without becoming *Three Men*.

Now this our *Arian* may call ~~this~~ (if he pleaſe) a *Quirk*, a *Criticiſm*, an *undermining the very Idea of the word Perſon*, as he did in his, *p.* 7, 15, 17. (or may neglect it, if he pleaſes:) But the ſober Reader (who underſtands it better) will have better thoughts of it.

And therefore I ſhall not take his advice, *p.* 7, 8. to ſay that *God is the name of an Office*, that ſo he might *know how to attack me*, (as he ſays,) which while I talk ſo *warily*, he knows

not

not how to do. I ſay, *God* is the name of the *Nature*; but if he will have *Chriſt* to be the name of an *Office* (the Mediatory Office,) and the *Comforter*, or even the *Creator*, the *Redeemer*, the *Sanctifier*, to be *names of Work or Office*, it will not be much amiſs.

Now, when I had ſaid this Doctrine of ours is *as old at leaſt as the New Teſtament*, (becauſe I can prove it from thence;) he will have it (*p.* 5.) no older *than the diſputes of* Alexander *and* Athanaſius; *which the Primitive Church knew nothing of.* But he barrs *Quotations* all along. And therefore I muſt not prove it (to be known to the Church before that time,) but leave it to the Judgment of Readers verſed in Church-Hiſtory, *whoſe word muſt paſs in this caſe*; his or mine.

To his Queſtion, *p.* 6. *Did the Jews ever hear of it before Chriſtianity?* I think they had ſome Intimations of it, as they had of the Reſurrection: But not ſo clearly (either of them) as to be generally underſtood of all; nor ſo fully as in the New Teſtament. And I think it was from thoſe notices of it amongſt the Jews, that not only *Plato* derived much of his *Philoſophy*, but other *Heathens* alſo much of their *Mythology*; though they did much diſguiſe, and ſometimes

Ridicule

Ridicule the notices they had thence, as our *Arian* now doth that of the Trinity. But this is not the buſineſs now before us.

Toward the cloſe, he is ſo kind as not to deſire *Arianiſm to be impoſed on others, any more than Trinitarianiſm on him*, p. 8. But neither is this buſineſs before us; who are but *Diſputants*, not *Law-makers*.

But ſo conſtant he means to be to his cauſe, that he will *be content to be perſwaded out of his Name with his Opinion*. (I think there is reaſon why he ſhould change his *Opinion*, but as to the changing of his *Name*, he may uſe his diſcretion.) But having ſaid much (that he might not be thought to deſert it) he thinks it *adviſable* to *drop the cauſe*. Which he may, if he pleaſe, and leave it to the Reader to judge of what is ſaid.

I conclude as he doth; *It is impoſſible but offences will come; but wo unto him through whom they come. It were better for him that a Mill-ſtone*, &c.

Febr. 14. 169⅞. Yours, &c.

J. Wallis.

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A

Sixth LETTER,

Concerning the

Sacred Trinity;

IN

ANSWER

To a Book Entituled,

OBSERVATIONS

ON THE

Four Letters, &c.

By *JOHN WALLIS*, D. D.
Professor of Mathematicks in *Oxford.*

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A

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Four Letters, &c.

UMI

A Sixth LETTER Concerning the Sacred Trinity.

SIR,

I Find from my *Socinian* Adverſary, *Obſervations* (as he calls it) *on my Four Letters*; (He might have ſaid *Five*, if he pleaſed.) Which I ſaw not till Yeſterday, *Mar.* 13. Nor do I ſee any great need of publiſhing a haſty Anſwer. There being ſo little in it that deſerves an Anſwer, which had not been anſwered before it was written. And I may perhaps ere long meet with ſome ſuch like *Obſervations* upon my *Fifth*; and then I may at once Anſwer both.

His firſt head he calls *The Deſign of the Letters.*

That which I undertook to maintain, was clearly ſtated thus, That *it is not Inconſiſtent with natural Reaſon, that there may be Three Somewhats which are but One God*; *And that what in one regard are Three, may in another regard be One.* To prove this (and this only) I brought thoſe Arguments or Inſtances at which he cavils.

This he now tells me (p. 4.) *The Socinians will grant me this.* (That is, they grant what I undertook to prove.) And *of which,* he ſays, *no Man ever was ſo fooliſh as to doubt.* And my *Arian* Adverſary in like manner, (in his *Anſwer,* p. 3. and his *Vindication,* p. 3, 5.) that *none but a Madman would ever deny it.* And that *he cannot ſay, there is any Contradiction in ſaying, there may be three Perſons in God.* Thus far therefore we are agreed on all hands.

But he now tells me, p. 4. That *this is not the Queſtion.* Yes; this is the Queſtion that I undertook. 'Tis true, there be other Queſtions between us and the *Socinians.* But *the Queſtion I undertook* was that. And he knows it was ſo.

Well; but what ſays he, is the Queſtion? 'Tis this he ſays (p. 4.) *Whether there be Three Gods, or but One God.* No: this is not the Queſtion. For in this we are agreed alſo. *The Socinians* (he ſays) *affirm There is but One God.* And ſo do I.

The Propoſition, he ſays, *which (in favour of the Trinity) I ſhould have proved,* (that is, the task he ſets me, not what I undertook) was this, *That what are in one regard Three, may in another regard be SO One, that all of them (together) are but One, and yet each of them (ſingly, and by it ſelf) is that One.*

Now, I think, I had proved this; This *corpus longum, corpus latum,* and *corpus profundum,* is *One Cube.* The *corpus longum* is a *Cube*; the *corpus latum* is a *Cube,* and the *corpus profundum* is a *Cube:* and yet this *Corpus longum, latum & profundum,* is (altogether) but *One Cube.*

But this is Latin: And his Challenge is, (p. 5.) *Shew me that Trinitarian that dares diſpute the Queſtion in plain Engliſh.* I'll endeavour that too. *David the Son of Jeſſe* was a *Man*; and *David King of Iſrael* was

was a *Man*; and *David the Father of Solomon* was a *Man*: Yet *David the Son of Jeſſe, the King of Iſrael, and Father of Solomon*, was (altogether) but *One Man*. And this is *plain Engliſh*, without the words of *Abſtract, Concrete, Paternity, Perſonality*, (at which he there cavils,) or other hard words than what his *Tankard-bearer* might underſtand.

Well but (ſays he) *We may indeed ſay, This long body is a Cube, meaning thereby, This long body, which is alſo broad and high, is a Cube; and if it were not broad and high it were not a Cube: But we cannot ſay ſo here.* I'll try if I cannot hit this too. The *All-wiſe God*, is *God All-ſufficient*; the *Almighty God*, is *God All-ſufficient*; the *Everlaſting God*, is *God All-ſufficient*: meaning by *the All-wiſe God*, the God who is alſo *Almighty* and *Everlaſting*; and if he were not alſo *Almighty and Everlaſting*, he were not *All-ſufficient*. Yet this *All-wiſe, Almighty, and Everlaſting God*, is (altogether) but *One God All-ſufficient*.

But ſuppoſing (ſays he) *the Doctor's Inſtances do ſatisfy this difficulty*, (as I think they do;) *Does he not know there are many more*, (Yes, he doth know it) *to which theſe Inſtances are not applicable?* Very true. And therefore they were not brought to prove all points which concern the Trinity. They were brought to prove this point in particular, That *it is not Inconſiſtent with Reaſon, that Three Somewhats may be One God*. And if they prove this, it is what they were brought to prove. (when I undertake other points, I may uſe other Arguments.) And this hath been ſaid ſo often, that (if he have any thing elſe of moment to ſay) it is ſtrange, that repeating the ſame Objection (without any further ſtrength) he ſhould put me ſo often to give the ſame Anſwer.

His next head is *Of Somewhats and Perſons*.

We are told, that *Chriſt and the Father are one*, Joh. 10. 30. And *theſe Three are One*, 1 Joh. 5. 7. without giving a name

name to *these Three*. Nor what ſhall we call them? *Theſe three*---- what? Not *three Gods*; for that's falſe: (There is but *One* God.) And *three Perſons* he will not allow me to call them, becauſe it is not a Scriptural Word. (*Perſon* he grants is ſcriptural, *Heb.* 1. 3. but not *Perſons.*) I muſt not call them *three Nothings*. (For certainly it was never meant to be thus underſtood, *Theſe three* Nothings *are One*: And when Chriſt ſaid *I and the Father are One*, he did not mean *We two Nothings are One.*) And if they be not *Nothing*, they muſt be *Somewhat*; and *Three ſuch*, muſt be *three Somewhats*. And I could not think of a more *Innocent* word, to deſign them by. And therefore (that we might not quarrel about words) I was content to wave the name of *Perſons*, and (without fixing a new name on them) deſign them by the word *Somewhat*. (Preſuming that thoſe who do not take them to be *Nothing*, would allow them to be *Somewhat.*) But neither will this word paſs with him.

Now this is a hard caſe. The Scripture ſays *Theſe Three*, without giving them a *Name*. And then, *We* muſt not give them a Name; becauſe that Name will be *unſcriptural*. And yet if we do *not* give them a Name; he tells us, They be Three Somewhats, *without Name or Notion*: And that no two can *agree*, *what this is*, or *what is thereby meant*; but *as many Writers, ſo many Explications*. p. 8. 16.

To which I ſay; As to the *Notion*, I think the Orthodox are all, thus far, agreed; That they are Three ſuch *Somewhats* in God, as differ from each other more than what we commonly call the *Divine Attributes*, but not ſo as to be *Three Gods*. And though (within theſe limits) divers men may diverſly expreſs themſelves, yet in this *Notion* the Orthodox I think do all agree. And this I had before declared, (*Let.* iv. *p.* 37.) though he pleaſe to take no notice of it. (So that we are not without a

Notion

Notion of it.) And if he will allow us to give a *Name* to it; that Name (whatever it be) is ſo to be underſtood as to denote *this Notion*. And we think the word *Perſon*, a fit *Name* to denote this *Notion* by. But if we may not give it a *Name*; we muſt then ſay, The *Notion* is ſuch as was but now explained. But they will not allow us to give it a *Name*. And as to our Agreement or Diſagreement, I think the *Trinitarians* do leſs diſagree amongſt themſelves, than do the *Anti-trinitarians*.

But he ſays, (p. 9.) *I own the word Perſons (when applied to God) to be but Metaphorical; and not to ſignifie juſt the ſame as when applied to Men, but ſomewhat Analogous thereunto.* True; I do ſo. And I have given my Reaſons why I do ſo, more than once. Becauſe Two of them being repreſented to us in Scripture under the Names of *Father*, and *Son*, and this Son ſaid to *be begotten* of that Father: (which words are therefore not to be quarrelled with, becauſe Scripture Language:) No man thinks that the one is *ſo a Father*, or the other *ſo a Son*, or *ſo Begotten*, as theſe words ſignifie concerning *Men*; but ſomewhat *Analogous* thereunto. And in what ſenſe they are *Father and Son*, they are (in a ſenſe analogous thereunto) *Two Perſons*, and the *Holy Ghoſt* a *Third*. For *Father* and *Son* in a proper ſenſe amongſt men, are ſuch *Relatives* as the Latins did denote by the word *Perſona* in the firſt and proper ſignification of that word: And conſequently *Father* and *Son* in this Analogical ſenſe, are (in a continuation of the ſame Analogy) *Perſons* in a like Analogical ſenſe.

But he ſays further, that in the explication of the *Athanaſian* Creed, (Let. iii. p. 13.) I interpret τρεῖς ὑποστάσεις, by *truly Perſons*, or *properly Perſons*. I do ſo: Becauſe I ſuppoſe it was intended to call them truly or properly *ſuch* perſons as are there meant, (anſwering to the Greek Hypoſtaſes;) that is in ſuch a ſenſe as they are there

there called *Father* and *Son*, and that the word *Perſon* is a *true and proper* Continuation of the ſame Analogy.

I have before declared, more than once, (in the places by him cited, *p.* 9, 10.) that the true and proper ſenſe of the Latin word *Perſona*, is not to denote a *Man* ſimply (for this with them was *Homo*, not *Perſona*,) but ſuch *quality*, *ſtate*, or *condition* of a man, whereby he is diſtinguiſhed from, or ſtands related to, other men. As a *King*, a *Father*, a *Judge*, and the like. And accordingly the *ſame Man*, may ſuſtain divers *Perſons*. (He may be a *King*, and a *Father*.) And according as ſuch *Condition* varies, the *Perſon* alſo varies. 'Tis true that in *Engliſh*, (for want of a word that anſwers to *Homo*,) we ſometimes make uſe of the word *Perſon*, when we ſpeak indifferently of *Man*, *Woman*, or *Child*; as when a *Man*, or *Woman*, and an *Infant* are ſpoken of as *three Perſons*: But theſe the Latins would not have called *tres Perſonas*, but *tres Homines*. (But if conſider'd as *Father*, *Mother*, and *Child*, they may, as thus related, be called *tres Perſonæ*.) And the Schoolmen ſometimes (and ſome others in imitation of them) do in a like ſenſe uſe the word *Perſona*, for want of a Latin word which did indifferently reſpect *Men* and *Angels*. But theſe are new ſenſes of the word *Perſona*, quite different from what the word ſignified in the purity of the Latin Tongue; and unknown (I ſuppoſe) to the Fathers, who firſt applied the word *Perſonæ* to thoſe of the Sacred Trinity: As I had before ſhewed at large. *Let.* v. *p.* 15. *&c.*

But at this rate, he tells us, (*p.* 10.) *The Socinians will allow, God the Creator, God the Redeemer, and God the Sanctifier*, or *God the Father, Son and Holy-Ghoſt, to be Three Perſons*. And I am not ſorry to hear it. But then I would not have him ſay (as here) that I make them to be only *Three Names*, nor yet (as *p.* 16.) *three Gods*. They are more than *three Names*, but not *Three Gods*. For

even

even amongſt men, to be a *Father*, is more than a *Name*, or *Title*: And, in the Godhead, the *Father*, *Son*, and *Holy-Ghoſt*, differ more than ſo many *Names*. And, though I will not take upon me to determine preciſely, how great the *Diſtinction* is, (which is what at *p.* 8. he cites out of my *Let.* ii. *p.* 3.) becauſe I would not be poſitive where the Scripture is ſilent; yet certainly 'tis not ſo great as to make them *Three Gods*, but greater than merely *three Names*, or even that between what we commonly call the *Divine Attributes*.

His next Head is about my *Explication of the Athanaſian Creed*. Which he finds (he ſays) to be an *Explication of the Damnatory Clauſes* therein. And he is not much amiſs in that obſervation. He was told ſo in the firſt words of that *Explication*, and in the laſt words of the *Poſtſcript*, That it was *in purſuance of a clauſe in a former Letter* to that purpoſe; and that (though other things are explained in it) *it was chiefly intended for the Satisfaction of thoſe who do believe the Doctrine of it*, (but ſtumbled at thoſe Clauſes,) to ſhew that they need not (for theſe Clauſes) to reject that Creed.

He tells us (*p.* 11.) *there is a difference between Neceſſary and Requiſite*. Be it ſo. But the word there is χρὴ, *oportet* (not ἀναγκαῖον) which I had rendred (*p.* 4. 21.) by theſe words, *It is neceſſary, it is mainly neceſſary, 'tis a principal requiſite, he ought* to believe it. And certainly, if he had not a great deſire to cavil he would not have quarrelled at this expoſition, as not full enough for the word χρή.

I had ſaid, this Creed was *part* of the Catholick Faith; the *whole* of which I took to be the *whole word of God*: which a man is obliged to believe as to the *Subſtantials* of it; but may *be ſaved* notwithſtanding *an Ignorance or Miſtake as to ſome Particulars of leſſer moment*. Now he would have it to be underſtood, that *this Creed* is the whole, not

only a Part of the Catholick Faith; that *nothing muſt be added to it, nothing taken from it:* And that *every Man and Woman ſhall periſh everlaſtingly who doth not believe and profeſs this, without taking ought from it, or adding ought to it.* Why I think otherwiſe, I have ſhewed before, and need not repeat it. But leave it to the Reader to judge, whether this or that be likelier to be true. And, whether he take it to be the meaning of this writer, That all muſt needs be damned, who lived and died before this Creed was written; or who poſſibly never ſaw it or heard of it, (though they ſhould believe all the Subſtantials of the Chriſtian Faith, or Word of God, and held nothing deſtructive of it;) or, who do not believe juſt ſo much and no more. But if that be his opinion, he doth interpret it more ſeverely againſt himſelf than I would have done; or (I think) any Man who had not a mind to cavil.

His next head is, about *the Opinions charged upon Socinus and the Socinians.* Concerning which, I do not think it needful to trouble the Reader with repeating what I had ſaid of thoſe Opinions, *Let.* iii. p. 44, 45, 46, 47, 48. and *Let.* iv. p. 2, 3, 4, 5, 6. or what he now brings in excuſe of it. But ſhall leave it to the Reader, to judge (upon what is ſaid on both ſides) whether I have not thereby fully proved the charge; of the ſlight Opinion they have of the Scripture (in competition with Reaſon) when it croſſes any of their beloved Tenets. And yet, if that be not enough, himſelf directs, *p.* 16. to *Mareſius* and *Lubertus*, where (it ſeems) is more to be found to the ſame purpoſe.

But his Plea for himſelf, *p.* 16. I do admit. That *if Socinus have ſpoken erroneouſly, or unadviſedly, or hyperbolically*, he is not obliged to defend it (nor do I know that he is obliged to be a *Socinian.*) He may renounce of *Socinus*, what he pleaſes.

Whether

Whether he who defended the *Theſis* at *Franeker*, were a Profeſſed *Socinian*, or but covertly ſo, I cannot tell (becauſe I do not know the Man:) But I do not think it more ſtrange, to find a *Socinian* at *Franeker* (notwithſtanding the *Synod* of *Dort*) than at *London*. And ſometime (*p.* 16.) he will hardly allow himſelf a *Socinian*, nor any of his Party. But I hope he will not deny *Socinus* to have been a *Socinian*. Therefore ſo far, at leaſt, I was right.

But he would not have me *blacken a man, long ſince dead, who never did me any injury*. Very well; He had before challenged me to maintain my charge againſt the *Socinians*: And he now quarrels with me for ſo doing. He will now hardly allow any to be a *Socinian* but *Socinus* himſelf; and yet I muſt not blacken *Socinus*. What am I then to do? I will even leave it as it is, and let the Reader judge. And if he doubt, whether I, or my Adverſary be more fair in our Quotations; let him conſult the places and judge accordingly. And particularly that of *Epiſt.* 5. *ad Volkelium*. I am at preſent not at home, nor have Books about me. But ſure I am, that *Socinus* doth there (a few lines before what this Obſervator repeats) directly deny, that *the Soul after death doth ſubſiſt*; according as I had affirmed (though I cannot now recite the whole Sentence becauſe I have not the Book at hand.) But this the Repeater (whether by *Docking* or *Decapitation*) thinks fit to omit. And then I preſume the Reader will then find, that *per ſe* is not meant *ſo by it ſelf, or of his own nature, as not by the gift and grace of God*, (for ſo it might as well be ſaid of the Soul *before* death,) but, *ſo by it ſelf as not in conjunction with the body*; and then the ſenſe muſt be, that though the Soul with the Body be *præmiorum & pœnarum capax*, yet the Soul *of it ſelf* without the Body, is not ſo. But I leave this, and the reſt, wholly to the Readers Judgment, to judge (upon view)

as he ſhall ſee cauſe. Adding this alſo, that he will find it is not onely as to this Point of the *Trinity*, that *Socinus* diſcovers ſo ſlight an opinion of the Scriptures in competition with Reaſon; but in other Points alſo where they do not favour his opinions.

He had told us before, of ſome body at *Oxford*, who, maintaining a *Theſis* againſt the *Socinians*, was baffled by his Opponent. Who or when this was he had not told us; nor what that *Theſis* was. He now tells us, *p. 16.* It was *a Theſis againſt the Socinians, that they preferred Reaſon before Scripture.* Perhaps, when he recollects himſelf, (or conſults his Informer,) he may find (if any ſuch thing happened as he ſuggeſts) it was on ſome *other Theſis*; and not *againſt the Socinians*, but *againſt the Arminians.* But, be it as he ſays; I know nothing of it, and ſhall not concern my ſelf about it.

But in requital of this ſtory I told him another of *Sandius*, who having propoſed a Challenge, upon his *Problema Paradoxum* (contrary to the *Divinity of the Holy-Ghoſt*) was ſo anſwered by *Wittichius*, that (as appears by a Printed Letter publiſhed by his Friend and Partner in that Diſputation) they were ſo convinced, as to change their opinion. I now add, that it ſo appears, not only by his Friend's Printed Letter: but by another of *Sandius* himſelf to *Wittichius*; which I have not ſeen (and I think it was never printed,) but the Contents of it may be ſeen in another Treatiſe of *Wittichius*, with this Title, *Cauſa Spiritus Sancti Victrix.* Printed at *London*, 1682.

But *this matter* (he ſays) *is both Unskilfully and Unfairly related.* Why *unskilfully?* why *unfairly?* He ſays, *Sandius was an Arian*; (Be it ſo:) *not a Socinian.* Very well: Nor did I ſay that he was; but *a Friend of the Socinians.* He was an *Anti-trinitarian*; and did promote (againſt the *Trinitarians*) the common cauſe of *Arians*

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and *Socinians*, (though theſe perhaps might quarrel amongſt themſelves.) But this *Obſervator* thought (it ſeems) becauſe I did not *call* him an *Arian*, that I did not *know* him ſo to be. And this (I gueſs) is what he calls *unskilful*. But I can give him a better reaſon why I ſhould not call him ſo. I did not then know I ſhould have an *Arian* Adverſary to deal with, (for my *Arian* Adverſary did not yet appear:) But my *Socinian* Adverſary was already upon the ſtage, and with him I was now dealing. Yet I could not ſay that *Sandius* was a *Socinian*, but (that the *Socinian* might be concern'd in the ſtory) I ſaid, He was a *Friend of theirs*. And what *Unskilfulneſs* appears in this? Had I then known (what ſince I do) that I was to be attacqued by an *Arian* alſo; I ſhould rather have called him an *Anti-trinitarian*, which had been common to both: But, knowing then of none but a *Socinian* Adverſary, I choſe to call him *a Friend of theirs*. Which was neither *Unfair* nor *Unskilful*.

Perhaps he thinks if not *Unskilful*, 'twas at beſt *Unfair* to ſay that his Partner and He *changed their opinion*. But was it not ſo? doth not his Aſſociate expreſly tell us (in the very Title-page of his Letter of thanks for thoſe Animadverſions) *per quas (animadverſiones) errores ſuos rejicere coactus eſt?* (whereby he was conſtrained to relinquiſh his Errors?) Well, but did they change *all* their *Opinions*? did they relinquiſh *all* their *Errors*? I believe not: But, that opinion which was then in diſpute; his *Problema Paradoxum*, and the *Errors* therein. And, if he conſult the Book, he'll find it was ſo: And, that this *Paradox* was it which he did relinquiſh. And, what his Paradox was, he might there ſee it as well as I. Nor had he told me, *who*, and *when*, and *upon what Queſtion*, his ſuppoſed *Anti-Socinian* was baffled by his Opponent? or, how I might come to know it? (And even now, when he pretends to tell me the Queſtion, I doubt he is miſta-

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ken therein. But what *Unfairneſs* was there in all this? when I had told him where he might find as much of it as I could tell him.

But he tells us now, that *Sandius was ſatisfied* indeed (as to the Point then in queſtion,) but *not of the Divinity of the Holy Spirit*. Nor did I ſay that he was. But I can tell him, That he was nearer, even to this, than our Obſervator was aware, or at leaſt neater than he thinks fit to own to us. If he conſult *Wittichius*'s latter Treatiſe, entituled *Cauſa Spiritûs Sancti Victrix*, he will there find an Extract of a Manuſcript Letter of *Sandius* to him. In which, to the beſt of my remembrance (for I have not here the Book at hand) he tells *Wittichius* to this Purpoſe. "That whereas in his *Problema Paradoxum* "he had been of opinion that by the *Holy Spirit* might "be meant *the whole number of good Angels*, he did not "now think ſo well of that opinion, as before their Diſ- "putation: but was conſidering of two other opinions "to be ſubſtituted inſtead thereof: That by the *Holy-* "*Ghoſt* might be meant, not the *whole number* of good "Angels, as before; but either ſome *ſelect number* of "them, as being a ſuperiour Order; or elſe ſome *One* "*Angel* as ſuperiour to all the reſt. (Which two he ſug- "geſts to *Wittichius*'s further conſideration.) But, if "neither of theſe ſhould ſucceed (as he doubted they "would not;) he was then inclinable to ſay, with "him: That the *Holy-Ghoſt* was, indeed, the ſame *Eter-* "*nal God* with the *Father* and the *Son*. If in reciting this by memory, I have failed in any conſiderable Circumſtance, I ſubmit it to be rectified by the Book. But if our *Obſervator* have ſeen that Treatiſe, and knows it thus to be, I think we have more reaſon to complain of *Unfairneſs*, in his repreſenting it as he doth: As if he remained fixed in this Opinion, That the *Holy-Ghoſt* was ſo a Perſon *as the Arians always held*.

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I am ſorry to detain the Reader by following our *Obſervator* in his ſo many long excurſions which do ſo little concern the Buſineſs before us. For what (almoſt) of what hath been hitherto mentioned of his, doth tend to the confutation of what we affirm, That what we call *Three Perſons*, are more than *Three Names*, but not *Three Gods*.

In *(part of)* his two laſt leaves, he would ſeem to come ſomewhat nearer to the Buſineſs, but not much. He tells us, *p.* 17. that *Luther* and *Calvin* did not like the word *Trinity*. It may be ſo. (I'll take his word for it without ſeeking the places; becauſe I do not think it worth while.) That they ſay 'tis *Barbarous* and *ſounds odly*. (I ſuppoſe he knows that by a *Barbarous* word, is commonly meant, a word not uſed by *Claſſick Authors*, or not agreeable to the *uſual forms of ſpeech* in Latin and Greek Writers.) Be it ſo. (And what if I had ſaid ſo too?) Suppoſe a *Hunter* ſhould ſay, a *Trinity* of Hares *ſounds odly*, and another ſay the like of a *Leaſh*, and chooſe rather to ſay (in plain Engliſh) *Three hares*: the ſenſe is ſtill the ſame. And if *Calvin* (who loved a *ſmooth* ſtile, and *pure-Latin* words,) ſhould ſay that *Trinitas* is a *barbarous Word*, (as not extant in *Claſſick Authors*:) what great matter is there in all this?

I will not trouble my ſelf to enquire whether *Trinitas* be, in that ſenſe uſed in *Tully*; but ſure I am that τριὰς is a good *Greek* word. And words, though not ſo well contrived at firſt, yet when once received into common uſe, and the meaning thereof underſtood, we chuſe to retain, rather than to make a needleſs change. This the common Phraſes of, *your Worſhip*, *your Honour*, *your Lordſhip*, &c. for one *Worſhipful*, *Honourable*, a *Lord*, &c. have been noted long ſince to be not Analogous to the more uſual Forms of ſpeech in Latin and Greek Writers: Yet *Cuſtom* hath made them *Allowable*; and therefore we

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do not ſcruple to uſe them. So *Luther* and *Calvin*, it ſeems, thought the word *Tres* to be a better Latin word, in this caſe, than *Trinitas*. And I had allowed our Adverſary, (*Let.* iv. *p.* 36.) inſtead of *Trinity in Unity*, to ſay (if that will pleaſe him better) *Three in One*. Yet *Three* and *Trinity* (to my apprehenſion) differ no more than *Ten* and a *Decade*; or *Twelve* and a *Douſain*. But what's all this to the matter in hand? Doth *Luther* or *Calvin* any where ſay, that *Father, Son, and Holy-Ghoſt*, are but *three Names?* or, that they be *three Gods?* If they ſay neither of theſe; they do not contradict what we affirm. 'Tis but as if a Man ſhould chuſe to ſay *Ten Commandments*, rather than a *Decade*, or *half a ſcore*; or to ſay, there are, in the Apoſtles Creed, *Twelve Articles* rather than *a Douſain*. And if theſe be the *great diſagreements* he there complains of, it comes to a very ſmall matter.

To his Argument, *That only the Father is God*, becauſe of *Joh.* 17. 3. *to know thee the only true God*; he ſays, *p.* 17. *I give three Anſwers.* (I do ſo.) But, he ſays, *the firſt and third are deſtructive of one another.* Not ſo: they all agree very well. And any of them will deſtroy his Argument. 'Tis not ſaid, *Thee only*, but *the only true God.* He would have us think it all one to ſay, *Thee only, to be the true God*, and *Thee to be the only true God*, I think otherwiſe. The one gives ſome ſeeming colour for his objection: The other, not the leaſt ſhadow. His Argument, *The Father is the only true God, therefore not the Son or Holy-Ghoſt*, is juſt in this Form, *The God of Abraham is the only true God, therefore not the God of Iſaac, nor the God of Jacob.* Which, I preſume he will not allow to be a good conſequence.

He would have it thought I grant, that if it were as this form, *the only, thee true God*, then the *Socinians had undoubtedly gained the point.* Not ſo. He hath not heard

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me ſay ſo yet; nor is he like to do. If I ſhould ſay, *He that brought Iſrael out of Egypt, and he only, is the true God*: my meaning would be but this, *That God who brought Iſrael out of Egypt, and that God only, is the true God*: And this muſt be underſtood to be ſaid of him, not *as their deliverer out of Egypt*, but *as God*. For he was *the true God* (and the *only true God*) long before he brought *Iſrael* out of *Egypt*; and would have been ſo, though they had never *been*; or had never been *ſo brought out*. There may be *vera prædicatio*, which is not καθόλου πρῶτον.

And, of all men living, the *Socinians* are obliged to ſay, that this title *the true God*, or *only true God*, belongs to him, not as *Father*, but as *God*. For if (as they would have us think) our *Lord Jeſus Chriſt* had no *Being* before his being made *Man* of the Virgin *Mary*; then neither had he *a Father* till that time: But he was *the only true God* from all Eternity; and therefore not (with this Reduplication) as *Father of our Lord Jeſus Chriſt*. For he was *the only true God* (according to their Doctrine) long before the *Man Chriſt* had a Father; and would ſo have been, though this *Man* had never been. And though Chriſt *ſpeak* to him as *His Father*, yet the title of *the only true God*, he aſcribes to him as *God*. If *Solomon* ſhould have ſaid to *David*, *Thou Father art King of Iſrael*; he was not therefore *King of Iſrael* as *Father of Solomon*; for he was ſo, long before he was *Solomon's Father*. Which takes away all colour of our Obſervator's (imaginary) contradiction here pretended: and leaves not the leaſt umbrage for it.

As little force is there in his other cavil, *p.* 18. *If the Father and Son be the onely true God, then not the Holy-Ghoſt.* Yes; the Holy-Ghoſt alſo. For though it be not here Affirmed; yet neither is it here Denied.

But theſe Objections of his have been ſo often brought,

and ſo often anſwered, that 'tis tedious to ſee the ſame things brought ſo often over and over again.

The like I ſay of what he repeats from 1 *Cor.* 8. 6. which is anſwered ſufficiently, *Let.* iii. *p.* 52. Nor is it at all ſtrange, or uncommon, that the word *Father* ſhould be ſometime ſpoken of God perſonally conſidered, as *Father of our Lord Jeſus Chriſt*, and ſometime of God indefinitely (according to his Eſſence) without reſpect to *this* or that Perſon. *Father of Spirits*, Heb. 12. 9. *Doubtleſs thou art our Father*, *Thou O Lord art our Father and our Redeemer*, Iſai. 63. 16. *Thou ſhalt call me My Father*, Jer. 3. 4, 19. which the *Socinians* muſt not ſay to be meant as to his *Perſonality*, as *Father of our Lord Jeſus Chriſt*, (for ſuch, they ſay, he then was not,) but as to his *Eſſence*. *The everlaſting Father*, Iſai. 9. 6. ſpoken of Chriſt, not as to his *Perſonality* (for ſo, he was *Son*) but as to his *Eſſence*.

As to what he objects, *p.* 19. to that of *Rom.* 9. 5. *Chriſt; who is over all, God bleſſed for ever, Amen.* I refer to what is ſaid, *Let.* iii. *p.* 57. (too large to repeat here.) But how *Amen* (which is a word of *Aſſeveration*) ſhould *make it Nonſenſe*, I do not underſtand. And what was ſaid of God indefinitely, *Rev.* 1. 4. is ſaid particularly of Chriſt, *ver.* 8. *Who was dead and is alive*, ver. 17, 18. (which deſcription of Chriſt in particular, he had begun at *ver.* 5. and continues beyond this place.) If he deny it, let the Reader judge.

As to that of 1 *Joh.* 5. 7. I refer to what hath been ſaid already. I think there is not much more to be ſaid thereof on either ſide than had been ſaid long before either He or I began to write. And if after all he reſolve to hold to his opinion; he muſt give me leave to retain mine. And let the Reader judge as he ſees cauſe. And ſo for that of *Matt.* 28. 19.

As to all, in all thoſe Leters to which he makes no Reply;

ply; it ſtands as it did: And if the Reader pleaſe to read them over again, he will be able to judge, whether it be all ſo contemptible as to have nothing of Weight in it.

I have ſaid nothing to his Bluſtring and Contemptuous Language, his *Canting* (or rather Railing) againſt *Schools, Metaphyſicks, Mother Church, Alma Mater Academia, School-terms, Gothiſh and Vandelick terms, Abſtract, Concrete,* (as if *Long* and *Length* were all one; and all one to ſay *David was Kingdom of Iſrael, and the Kingdom of Iſrael was Father to Solomon,* as to ſay this of *the King of Iſrael)* and other the like. (To which he is wont to run out when he hath little elſe to ſay, but would ſeem to ſay ſomewhat to make a Noiſe.) Becauſe the Reader would know (without my telling him) that this is *Raving* rather than *Arguing.* And when he tells us, ſo often, of *The Brief Hiſtory of the Unitarians;* why might not I as well tell him, that *Doctor* Sherlock *had anſwered it*; and means (I ſuppoſe) to *Vindicate* that Anſwer, if he think there be need.

So, when he runs Diviſion upon *Imperial Edicts, Confiſcations, and Baniſhments, ſeizing and burning of Books, Capital puniſhments, Fire, and Fagot*; (with many other things wherein I am not concern'd,) What is all this to me? I do not know that I ever did him any hurt (unleſs by diſcovering his Errors;) I was only *Arguing* as a *Diſputant*; not *making Laws.*

As little need be ſaid of a many little things, as little to the purpoſe: As, whether my Third Letter were not *rather a Book?* Whether *the things which God hath prepared for them that love him,* are the Onely *deep things of God* which we cannot comprehend? or the Onely *ſecret things which belong to God,* while things *Revealed* belong to us? Whether, what I knew *forty years ago,* I had been ſtudying and conſidering *forty years* (without thinking

of

of ought elſe all the while)? which certainly I could not be, for I was then forty years old. Whether it be better *Engliſh* to ſay, *God the Creator, God the Redeemer, and God the Sanctifier ARE, or IS but one God?* Whether *Unum* (in the Neuter Gender, put abſolute without a Subſtantive) do not uſually ſignifie *One Thing*? Whether the word *Trinitas*, be a *pure Latin*, or a *Barbarous* Word, (not to be found in *Tully*, any more than *Unitarian*)? Whether *Tres* or *Trinitas* be the better Latin-word? Whether, what in his former Letter, *p.* 9. were but *old-faſhioned Notions*, be now (in this laſt) *New and Cautious*? with other the like.

But (beſides in theſe and many others, he cavils without a cauſe) what's all this to the Buſineſs in hand? Or how doth it contradict what I affirm? *viz.*

That, *What in one Conſideration are Three, may in another Conſideration be but One.*

That, *We may ſafely ſay* (without Abſurdity, Contradiction, or Inconſiſtence with Reaſon,) *there may be in God, Three Somewhats* (which we commonly call Perſons) *that are but One God.*

That, *Theſe Three, are more than three Names, but not three Gods.*

That, *God the Creator, God the Redeemer, and God the Sanctifier*, (otherwiſe called God the Father, God the Son, and God the Holy-Ghoſt,) *are ſuch Three.*

I ſee nothing of what he hath ſaid, doth overthrow any of Theſe.

March 14.
169⅞.

Yours,

J. Wallis.

A Seventh LETTER,

Concerning the

Sacred Trinity;

Occasioned by a

Second Letter

From *W. J.*

By *JOHN WALLIS*, D. D.
Professor of Geometry, in *Oxford.*

LONDON:
Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, in *Cheapside*, 1691.

A

Seventh LETTER,

Concerning the

Sacred Trinity;

Second Letter

A Seventh LETTER Concerning the Sacred Trinity.

IN a Poſtſcript to my Sixth Letter (which ſhould have been Printed with it; but came, it ſeems, too late, after all the Sheets were Printed off,) I gave notice, That I had received from *London* the Night before (*March* 27.) another Letter from *W. J.* of a like import with his former; but ſomewhat fuller.

That, what in it did directly concern me, was but Expreſſions of Thanks, Reſpect, and Approbation. For which I knew not how otherwiſe (than by ſuch a way) to return him my acknowledgment: Becauſe he did neither ſignifie who he is that writes; nor do I know any in *London*, to who's Name the Letters *W. J.* do belong.

That, there were Reflections in it, on ſome Expreſſions of a Learned Author: which Expreſſions I do not ſee that I am at all engaged to defend: And did therefore wave them.

That, to ſay, *The three Divine Perſons*, are *Three In-*

telligent Beings (three ſubſtantial Beings, three Spirits,) Really Diſtinct, (though mutually conſcious,) is more, he thinks, than that Learned Author needed to have ſaid; (And I think ſo too:) And that it is more Safe, to be leſs Poſitive and Particular, as to what the Scripture leaves in the dark. And his Anſwer (I think) would not have been leſs valid, (againſt thoſe he undertakes to anſwer,) though ſuch Expreſſions were omitted.

That, I did forbear to publiſh that Letter without his Order; becauſe I was loth to engage the Learned Writer thereof in a *Publick Diſpute* againſt that Learned Author, unleſs he pleaſe.

Since which time; conſidering, that the Poſtſcript came too late to be Printed with that Letter of mine; and, that the Letter of this Reverend Divine (for ſuch I take him to be by the contents of it,) ſeems to be penned with that care and caution, as if he were willing to have it publick; and without any intimation of Diſlike for my having publiſhed his former Letter in like Circumſtances: I have thought not amiſs (nor unagreeable to his mind) to publiſh this alſo. Which is as followeth: (ſupplying the Date from the Poſt-mark at *London*, denoting what day it was given in to the Poſt-Office there.)

For

For the Reverend Dr. *Wallis*, Professor of Geometry, at *Oxford*.

London, March 24. 169⅔.

SIR,

YOur Repeated Letters, give me a just occasion of Repeating my hearty Thanks to you. And I hope you will give me leave to join both my good Wishes and Endeavours to promote that Moderation *which you seem to Aim at, in stating the* Mysterious *Truths concerning the* Trinity. *Methinks we might be easily perswaded to this; by the Difficulties which all men find in* conceiving *those* Mysteries: *Especially the Consequences which some make from them; and impose upon us as Certain and Sacred Truths.*

Sir, Because I would have you lose as little of your Time as may be in reading my Letters; I will enter immediately upon the Subject proposed; and consider, not some lesser Nicities, but the Two Main Points *in the Doctrine of the* Trinity; *and the Difficulties which our Understandings represent to us in the Conception of them.*

The Two Main Points are these: The Unity of the Godhead, *notwithstanding the* Distinction of Three Persons: *And the* Equality *of those Three* Persons, *notwithstanding their* Derivation *one from another.*

Concerning the Divine Persons; *The Hypothesis which we referred to formerly (and shall still follow) asserts these Three Things.* First, *That they are* Three Beings *(or* Three Intelligent Beings*)* Really Distinct. Secondly, *That they are* Three Substantial Beings, *Really* Distinct. Thirdly,

That

That they are Three Infinite Minds, *or* Three Holy Spirits, Really Distinct. *And to these, I think, we may of course add a Fourth Character, That they are Three* Compleat Beings, really Distinct.

They are not Inadequate *or* Partial *Beings. For* a Spirit infinite in Perfection, *as each of these is represented, can want nothing to compleat its Being or Perfection.*

Let us now, if you please, run over these Characters; and observe the most obvious Difficulties, that occurr to our Minds in the Conception of them.

For the first, Three Beings really distinct. *According to the plain Tract of humane Reason, Every real Being hath its Essence; (that is the Basis it stands upon, as distinguished from Non-Entity, or a Fictitious Being). And every Distinct Being hath its Distinct Essence: I mean, Numerically distinct. And therefore, according to this Principle, there ought to be Three* distinct Essences *in the Godhead, seeing there are Three Beings, there, really distinct.*

Furthermore; If you give one single Essence to Three Beings really distinct, you must either Divide it, or Multiply it. Either each of these Beings must have a Piece *of this Essence; and then you Divide it: or each must have the* Whole; *and then, being but one Whole, you cannot give it to Three without Multiplying of it.*

This is still made more difficult to conceive, when the Author allows these Three to be as Distinct as Peter, James, *and* John. *For if they be as Distinct as* Peter, James *and* John; *they are One but as* Peter, James *and* John. *For every degree of Distinction takes away a degree of Unity: As every degree of Heat, takes away a degree of Cold.*

We proceed to the second Character. The Three Divine Persons, are Three Substantial Beings, Really distinct. *That is, in plain English, are Three* Substances *Really distinct. As a* Spiritual Being *is a Spirit; a* Corporeal Being, *a Body: so a* Substantial Being *is a* Substance; (*putting*

ting onely Two Words for One.) And the Author must understand it so; because he makes them Three Spirits afterwards: and therefore they must be Three Substances.

Besides, what are they, 'pray, if not Substances? they cannot be Modes, or bare Relations. I know some Platonists call them Super-Substances. Or, if you will think them lower, and call them Semi-Substances, (as some Philosophers do their Substantial Forms:) All this is but playing with Words. For there is nothing represented to our Faculties, but as Substances, Modes, or Relations; excepting what is meerly Notional.

And the Learned Author must not debar us the use of the Word Substance, under pretence that it sounds Corporeally. For two Creeds make use of it: and the Scripture it self, upon a fair interpretation, Heb. 1. 3.

To proceed therefore. Here are Three Substances Really Distinct, whereof each is a God (pag. 47. l. 13. p. 98. l. 23.) and yet there is but One God. This is very hard to conceive, as contrary to all our Idea's of Number and Numeration.

'Tis true, we may conceive these Three Substances, in strict Union one with another, notwithstanding their real Distinction. But Union is one thing, and Unity is another. For Unity excludes all Plurality and Multiplicity; which Union doth not, but rather supposes it. Unity also, in simple Natures, excludes all Compositions: which Union, on the contrary, always Implies, in one kind or other.

Accordingly; Substances, upon Union, are not Confounded or Identified, or brought to Unity of Substance: But, continuing numerically distinct Substances, acquire some Communitx or Communication of Operations: namely, of such Actions and Passions as they are respectively capable of.

Let us consider Instances of these things, in the chief unions that are known to us. Our Soul and Body are two Substances really distinct, and in close Union with one another:

But,

But, notwithstanding this, they continue distinct Substances under that Union. In like manner, the Humane Soul of Christ is in Union with the Logos, *or second Person of the Trinity, which we call an* Hypostatical Union: *But neither doth this Union make any Unity of Substance; for the two substances of the Divine and Humane Natures, continue Distinct under that Union. Which must not be allowed in the Unity of the Godhead, where there can be no Plurality or Multiplicity of Substances.*

The Learned Author does acknowleage (p. 87, 97.) that these three Substances, if they were separate, would be three Gods: but being Inseparate and Inseparable, they make but One. This is again uneasy to conceive, that Substances Really Distinct, should not be separable. For the notion of a Substance, is, of that which may subsist by it self: And what mark have we of separability but Real Distinction? Things that are only Modally or Notionally distinct, we allow cannot subsist separate: But if they be Really *distinct, as Substances, why may they not be separated Really? When we have proved, the Real Distinction of the Soul and the Body, as two Substances; we think we have sufficient ground to assert the Separability of the Soul from the Body. And from the same Reason, we assert the Parts of Matter to be Separable, as being Really distinct Substances, let their Union be otherwise what it will. For, if our Faculties be true, what things we clearly conceive Really distinct* (ut res & res) *may (possibly) be separated. Clear and Distinct Conception being to us the rule of Partibility.*

But however! Suppose, if you please, this Union Indissoluble; this does not change it into Unity. If the Soul of Man was made to be in Perpetual Conjunction with Matter, as some Platonists *affirm: that doth not make Matter and the Soul, One and the same substance; nor Matter cease to be Matter, or the Soul a Spirit. So, if you suppose these three Divine Substances to be under an Indissoluble Union; that doth not*

make

make them cease to be three Subſtances, but, it makes them, Three Subſtances in an Indiſſoluble Union.

What the learned Authour ſays concerning Matter and Extenſion, may be returned upon him in reference to the Godhead. (p. 80. l. 9, 10.) *He ſuppoſes Extenſion to conſiſt of Parts, if they be only Aſſignable parts, whether they can be divided or not: ſo, ſay we, (according to this opinion) The Godhead may conſiſt of ſeveral Subſtances, if they be only Aſſignable Subſtances, whether they can be Divided or not: And you may as Diſtinctly Aſſign, by your Underſtanding, Three Subſtances in the Godhead, that of the Father, that of the Son, and that of the Holy Ghoſt; as you may Aſſign Three Parts in a Phyſical Atome, by* A. B. C.

Laſtly, *There is no Subſtance loſt or deſtroyed in this or any other Union, Diſſoluble, or Indiſſoluble: Therefore, as to Subſtances, they are the ſame, whether in Conjunction or Separation.*

We come unto the Third Character. (pag. 50. 166. 258. *ſee alſo* p. 93.) *The Three Divine Perſons are* Three Infinite Minds, *or* Three Holy Spirits; *And yet* but One God. *This riſes ſtill higher than the former as to its Unconceivableneſs. It ſeems to ſay and unſay the ſame thing, with the ſame breath. An* Infinite Spirit *is compleatly a God, as to Eſſence and Attributes: Therefore three ſuch are three Gods.* Omnis mens infinitè perfecta eſt Deus; Tres ſunt mentes infinitè perfectæ; Ergo Tres ſunt Dii. *Where is the fourth of this Syllogiſm?*

This Character ſeems to aſſert ThreeInfinites: *Whereas the* Athanaſian Creed, *which ſtands at the higheſt pitch of any, is yet very tender and cautious in giving the number* Three *to any thing but the* Perſons. *It will not allow three* Eternals, *nor three* Incomprehenſibles, *nor three* Almighties; *But,* three Infinites *include all theſe.*

An Infinite Spirit *(as I ſaid before) is a God, (I mean, Infinite in Perfection, as our Authour doth.) And three Spi-*

rits,

rits, whereof each is Infinite in Perfection, are Three Gods: As, three Creatures, whereof each is a Rational Animal, are three Men. Both these Propositions go upon the same ground, namely, That the Definition, and the thing Defined, are reciprocal and of the same extent. Now as we have no better Definition of a Man, than that he is a Rational Animal; *so neither have we a better Definition of a* God, *than that he is a* Spirit infinitely Perfect. *And as so many Animals Rational, so many Men; so likewise, so many Spirits infinitely perfect, so many Gods.*

I speak this according to the use of our Faculties. For, what the true and precise state of things is, in themselves, when the question is concerning Infinite Natures, I do not presume to determine.

But thus much, I think, we may safely determine, That in such cases where our Faculties are at a loss, the safest way is to keep close to Revelation and the words of Scripture. And that's the Conclusion I drive at.

Lastly, *To put a plain question, which will come into every one's mind: Here are Three Spirits infinitely Perfect; either they are* Gods, *or they are* Creatures? *They must be one of the Two. When we speak of* a Spirit infinitely perfect, *we describe an absolute,* compleat, *entire Being. Which must be of some Denomination, either a God, or a Creature; for we know nothing of a middle nature betwixt these.*

Possibly they will Answer this by a Distinction; namely, that they are three Gods considered Separately; but considered collectively and in Union, they are but One God: And seeing they cannot be really separate, it would be improper to call them Three Gods. But, pray, Why not as properly three Gods, as three Infinite Spirits? seeing these terms, A Spirit infinitely perfect, *and* A God, *are terms equivalent or identical. What partiality is it then to allow the one, and not the other? And if these Infinite Spirits be Inseparable, why do you grant the number* Three *to that name, and not to the name of Gods?*

seeing

ſeeing they are both the ſame Thing, and equally Inſeparable.

We obſerved before, that this Learned Author is liberal in his Threes; *three Intelligent Beings, three Infinite Minds, three Holy Spirits, three Divine Glories, three Majeſties; but not three Kings. 'Tis the Name, it ſeems, is ſcrupled, rather than the Thing.*

Sir, I will add no more upon theſe Heads. But will conſider now the grand Principle which is deſigned to take off all theſe Difficulties; And that is, mutual Conſciouſneſs; *whereby all theſe* Threes *are made* One; *and reduced to a perfect Numerical* Unity.

I need not ſpend time in telling you what the Author means by mutual Conſciouſneſs, *nor how he applies it to the preſent caſe: You know them both ſufficiently. But methinks this Unitive Principle is defectively expreſſed, by the word* Conſciouſneſs. *For bare Conſciouſneſs, without Conſent, is no more than bare Omniſciency. As God is Conſcious of all our Thoughts, good or bad; and of all the Devils thoughts; without Union, as without Conſent. If a good and bad Angel were made mutually Conſcious of one anothers mind, they would not thereupon become One, being ſtill of different Wills and Inclinations.*

It may be the Author will ſay, Conſciouſneſs *involves* Conſent, *as he ſays,* Knowledge *involves* Power, *or is the ſame with it. But, beſides, that I cannot well reconcile the Author to himſelf in this point, (See* p. 9. l. 3, 4. *compared with* p. 72.*) I have given you Inſtances in a former Letter to the contrary. To which you may add, if you pleaſe, this further conſideration: If Knowledge be the ſame thing with Power, then actual Conception is the ſame thing with actual Execution. And if ſo, then You and I may ſit quietly in our ſtudies, and, with our Thought and Pen, build Palaces, and take Towns and Cities. For we know the Methods of both, and can diſtinctly conceive them and delineate them. And as theſe*

are not the ſame thing in us, ſo neither can we conceive them, in all reſpects, the ſame in God. For, from all Eternity, God had a clear Idea of the frame of the World, and of the manner of producing it: therefore, if God's Conception or Knowledge had been the ſame with his Power, the World had been produced from Eternity.

But to proceed, Let us give this Principle its full ſtrength, Conſciouſneſs *and* Conſent: *they would not together make a perfect Unity of* Operations *in the Deity, much leſs of* Subſtance. *We noted before, that Unity and Union are different things. And this is more apparent now, when Three Spirits are to be united into One. For how that can be done without ſome ſort of Compoſition, is an unconceivable Myſtery. You may indeed conceive theſe Three Spirits, ſingly and ſeparately, as ſimple Beings: But if you conceive theſe three ſimple Beings united into One (without Annihilation of any one) that* One *muſt be a Compound Being, according to our Conceptions.*

Then, as to Unity of Operations: *Beſides the Energies peculiar to the Father and the Son, this Author allows* (p. 67.) *that every one of theſe three Minds, notwithſtanding their Union, hath ſome Diſtinct Conſciouſneſs, not common to the other Two: therefore the Godhead, which conſiſts of theſe Three Minds, cannot be One as a ſingle Mind is One; where there is an intire Community and Sameneſs of Conſciouſneſs, in all Operations.*

In my opinion, if this Hypotheſis were preſt to ſpeak out, the plain language of it would be this; There are Three Divine Subſtances, three Holy Spirits, infinitely Perfect, and, in truth and reality, three Gods: But, for ſome Reaſons, not fit to be called ſo. Theſe three Beings, by Similitude of Nature, mutual Conſciouſneſs, Conſent, Cooperation, are under the greateſt Union poſſible; and, in that ſtate of Union, do conſtitute the τὸ Θεῖον, *the Intire All, comprehenſive Godhead. This, I confeſs, looks ſomething like a conceivable*

thing:

thing: But the Chriſtian Trinity does not uſe to be repreſented thus. For this amounts to no more than a kind of Hypoſtatical *Union of Three Divine Spirits.*

Sir, I will trouble you no further upon the firſt general Head, The Diſtinction of the Perſons; *I proceed now to conſider the* Equality of the Perſons. *Which I will diſpatch in a few Words.*

The firſt Argument againſt their Equality may be this (pag. 99. l. 29. &c.) *The Father is* αὐθυποστατος, ſelf-exiſtent, ſelf-originated: *whereas the other Two are* ἑτεροὑποστατοι, exiſtent and originated from another. *Now this cannot but make, according to our Faculties, not only ſome Difference, but alſo ſome Inequality. For 'tis a fundamental Perfection to be* ſelf-originated: *and what is not ſo, is not Equal to that which is ſo.*

You will ſay poſſibly, Though the Son and Holy-Ghoſt are produced of the Father, yet 'tis not in ſuch a way as Creatures are produced. That is, by a voluntary External Act; but This, by an Internal, Neceſſary, and Emanative Act.

We will allow your Diſtinction; and admit that the Son and Holy-Ghoſt have a different Origin from that of common Creatures. But this does not remove the Difficulty. It ſhews indeed a great Difference and Inequality betwixt any of the Divine Perſons, and bare Creatures: But it does not ſhew any Equality amongſt the Divine Perſons themſelves. 'Tis true, the Dependance which a Creature hath upon the Creator for its Being, is of another kind and degree from that of the Son or Holy-Ghoſt. But however, they are Derivative Beings, in ſome way or other, and dependent upon the Father. And we cannot but conceive ſome Inequality betwixt an Original and a Derivative, a Dependent and Independent Being.

Secondly, That Act whereby the Son is Generated by the Father, is ſome Energy and Perfection: Nay, 'tis an Energy of the Higheſt Perfection; Becauſe the Reſult of it is the moſt Perfect Being that can any way be produced; or the Nobleſt and

Greateſt

Greatest Product in Things. Creation, or that Energy that produceth a Creature, hath not a Term or Effect so Noble or so Great, as that Energy whereby the Son is generated: And consequently it is not so great a Perfection to Create a World, as to Generate the Divine Logos. *This being so; there is, you see, not only Self-Origination in the Father, which is not in the Son: but also an Active Perfection of the highest Degree possible, in the One, which is not in the other. And therefore we cannot in either respect, conceive these two Beings equal.*

Besides, if you make them all three Equal, and all Infinite; they will be Co-ordinate, (I mean internally, & as to perfection of Nature: For, External Subordination, as to Oeconomy, signifies nothing in this case.) And are no more One, than three Individuals of the same Species are One; that is, than Peter, James *and* John *are or may be One. And this, I think, was the Doctrine of the* Tritheites, *or very near it.*

Lastly, *You may please to reflect upon the various Sentiments and Expressions of the Ancients, concerning the Dignity and Preheminence of the Fathers, (which you know are noted by* Petavius (de Trin. lib. 2. c. 2. & l. 8. c. 9. § 15.) *and consider their Consistency or Inconsistency with perfect Equality.*

Sir, As I do not write this with any Disrespect to that Treatise, (which contains many Excellent things:) so neither to represent absolute Truth or Untruth: But the Difficulty of our conceiving things of an Infinite Nature. From which Consideration I would willingly infer Two Conclusions.

First, *That we ought to keep close to Scripture in these Mysterious Doctrines.*

Secondly, *That we should not impose Consequences humanely made, with the same Rigour as divinely revealed Truths.*

The Anti-trinitarian System is not at all suited to my Genius. Yet I would not stretch our Trinitarian Doctrine so far,

far, as to ſet it at a diſtance from Scripture as well as from Reaſon. Secret things belong unto the Lord: but thoſe things that are Revealed, belong to us and our Children. *Deut.* 29. 29. *And the Angels, it may be, think us as fooliſh and ridiculous, for purſuing theſe Notions, as we think our ſelves wiſe and learned in ſuch purſuits.*

I am, Sir, with all Sincerity,

Your moſt humble Servant,

W. J.

To this Letter, I reply as followeth.

To the Reverend W. J.

SIR,

I Am obliged to you for the Kind and Reſpectful Character, which you are pleaſed to afford me in Both your Letters. I am not at all diſpleaſed (but thank you for it) with a like *Moderation* in Yours (to what you commend in my Letters) as to the *Myſterious* Truths concerning the Sacred *Trinity*: And do fully cloſe with what you ſay in the Concluſion, *That the Angels may think us as Fooliſh and Ridiculous, for purſuing theſe Notions further than they are Revealed, as we think our ſelves Wiſe and Learned in ſuch purſuits:* Like as You or I ſhould Laugh at a *Blind* man (who had never *ſeen*) that ſhould undertake to Conceive in his Mind, and Expreſs to us in word,) a Diſtinct and Perfect Notion or *Idea* of *Sight*, *Light*, and *Colours*.

He

He may Hear the Noiſe or Sound of thoſe three *Words* (ſuppoſing him, though Blind, not to be *Deaf* alſo,) and may Believe that they ſignifie *Somewhat*. But, what that *Somewhat* is, he cannot Tell; having never had an Idea thereof in his Mind, nor a Perception thereof by his Senſes.

And if You or I (from that Notion which our ſelves have of it) would Explain it to him: We could do it no otherwiſe than by the Uſe of ſuch Words (in a ſenſe Analogical) as do properly belong to ſomewhat of which he hath (from Experience) ſome Idea.

Sight, we might ſay, is a certain kind of *Senſe* or *Feeling* in our *Eyes* (which we have not in our Hand, Feet, or other parts of our Body,) whereby we can (as it were) Feel with our Eyes, the *Shape*, *Figure*, *Bigneſs* and *Proportion* of a Body at a Diſtance; as we might, with our *Hands* if within our Reach. Whereby he might Apprehend, that there is ſome kind of Reſemblance between Seeing and Feeling; but, what indeed it is to *See*, he cannot comprehend.

Light, we might tell him, is a Neceſſary *Requiſite* to *ſuch a Feeling with our Eyes*, as that for want of it (which Want we call *Darkneſs*) we can no more *ſo Feel*, or *Diſcover*, by our *Eyes*, ſuch Shape, Figure, or Bigneſs; than we could, with our Hands, that (ſuppoſe) of a Piece of Money locked up in a Box which we could not open; but, by the Admiſſion of ſuch Requiſite, we are inabled *ſo to Feel* it with our *Eyes*, as we might with our *Hands*, if the Box were opened whereby we might come to Handle it.

Colour, we might tell him, is ſomewhat of ſuch a Nature, as that, on a Plain Board (or the like) on which by our Hand we can Feel nothing but Smooth and Uniform; by it may be Repreſented (to be *ſo felt* with our Eyes) as great variety of Shapes and Figures, (ſuppoſe, of a Horſe,

Horſe, a Bird, a Ship, a Houſe, or any Shape whatever) as by our Hand we might, if we had ſuch Shapes formed in Wood or Stone; and the different Motions of ſuch.

But, after all this, it is not poſſible for this Blind man, to have that *Idea* or *Notion* in his Fancy, of *Sight*, *Light*, and *Colour*, which we have who *See*.

And it is much more Impoſſible for Us (who have no Notions in our Mind, other than what we derive, Mediately or Immediately, from Senſible Impreſſions of Finite Corporeal Beings) to have a Clear and Perfect Notion, of the Nature, Unity, Diſtinctions or Attributes of an Infinite Spiritual Being; or otherwiſe to expreſs them than by ſome Imperfect Analogies or Reſemblances with things we are converſant with; and by words in a borrowed ſenſe from ſuch.

I do therefore fully agree with you in your *Two Concluſions*; namely, That it is Safe and Prudent *to keep cloſe to Scripture in theſe Myſterious Doctrines*; (ſince we know nothing of them otherwiſe than as there Revealed:) And, *not to impoſe Conſequences of Humane Deduction, with the like Rigour as Divinely-revealed Truths.* For, even in common affairs, when things are repreſented onely by the Analogy or Reſemblance which they bear to ſome other things; it is ſeldom that the Similitude is ſo Abſolute between them, but that there is ſome Diſſimilitude likewiſe. Much more when the Diſtance is ſo great as between Finite Corporeal Beings, and what is Infinite and Incorporeal. So that we cannot always argue cogently from one to the other.

And therefore the words *Nature*, *Eſſence*, *Unity*, *Diſtinction*, *Father*, *Son*, *Perſon*, *Beget*, *Proceed*, (and the like,) when applied to *God* in a borrowed ſenſe from what they properly ſignifie as applied to *Creatures*, muſt not be ſuppoſed to ſignifie juſt the ſame, but ſomewhat Analogous to that of their Primary ſignification; nor

Conſequences thence to be deduced with the ſame Rigour.

It would be mere Cavilling for any to argue, that, Becauſe *Knowledge* and *Strength* are ſeparable in Man; Therefore, what in God we call by thoſe names, are ſo in God; and that, conſequently, it may be Poſſible for the All-wiſe God, not to be Almighty; or the Almighty God, not to be All-wiſe.

So, if we ſhould argue from the *manner* of our *Locality* or *Duration*, to God's *Ubiquity without Extenſion*, and his *Eternity without Succeſſion*; the Inferences muſt needs be Lame and Inconſequent. With other Inferences of like nature.

And, (even without proceeding to Infinites) if we ſuppoſe a *Spirit*, or the *Soul* of Man, to be void of *Parts* and Local *Extenſion*, and therefore (as the Phraſe is) *tota in toto & tota in qualibet parte* of that Space or Matter to which it is compreſent: And ſhould yet argue (as you do in a like caſe) *If one ſingle Spirit be compreſent with three or more really diſtinct Parts of Space or Matter; we muſt Divide or Multiply it: Either each of theſe extenſive Parts muſt have a Piece of that Spirit; and then you Divide it: Or, each muſt have the Whole, and (there being but one Whole) you cannot give it to each, without Multiplying it:* Such *Inference* upon ſuch a *Suppoſition* (which *Suppoſition* I am loth to think *Impoſſible*,) muſt needs be Lame.

Yet ſuch are commonly the Cavils of thoſe who ſtudy to pick Quarrels with the Doctrine of the Trinity, as delivered in Scripture. And (in particular) though, amongſt Men, *Three Perſons* are ſometimes (not always) ſo uſed as to import *three Men*; we may not thence conclude, that the three *Divine* Perſons, muſt needs imply *three Gods*. Or, if the word *Perſons* do not pleaſe, (though I think it a fit word in the caſe; we can ſpare the word, without prejudice to the Cauſe, (for 'tis the *Notion*, rather

ther than the *Name*, that we contend for,) and content our ſelves to ſay, They be *three Somewhats* which are but *One God*. Or, we may ſo explain our ſelves, That, by *three Perſons* we mean *three ſuch Somewhats* as are not inconſiſtent with being *One God*.

And hitherto, I ſuppoſe, that You and I do well enough agree.

Now, as to what you obſerve concerning the Learned Author (Dr. *Sherlock*;) I ſhall begin where you end: And agree with you, that the *Treatiſe (to which you refer) contains many Excellent things*. The Strength and Weight of his Arguments, as to thoſe to whom he undertakes Anſwer, doth not depend upon thoſe Expreſſions againſt which you object: But his Arguments againſt thoſe, are of equal Force, though theſe Expreſſions were ſpared.

As to thoſe Expreſſions of his, by you noted, That the *three Divine Perſons* are *Three Beings (three Intelligent Beings, three Subſtantial Beings, three Holy Spirits,) Really Diſtinct*, even as diſtinct as *Peter*, *James*, and *John*; and *One God* onely as they are *mutually Conſcious*: I was (I confeſs) Unſatisfied therein (as You are) from the firſt; Looking upon them as Expreſſions too Hardy for one to venture upon, (and ſo I find are moſt others with whom I have diſcourſed about them:) and wiſh he had declined them.

Yet I did not think it neceſſary for me to write againſt them (though I did not like them) but choſe rather to wave them, and expreſs my ſelf otherwiſe. (For it would be Endleſs if I ſhould make it my buſineſs to write Books againſt every one who hath ſome Expreſſions which I cannot approve, amongſt many others wherein I think he doth well.) Nor ſhall I Aggravate the Objections which you have Urged againſt them; But leave them as they are.

I might perhaps mollifie ſome of his Expreſſions by putting a ſofter ſenſe upon them than at firſt view they ſeem to bear; (for I find ſome Men, in ſuch matters, do uſe words at a very different rate from what others do:) But I have not (where now I am) the Book at hand; and have read it but once (a good while ſince) when it firſt came out: and therefore am not willing to ſay much without Book, leaſt I ſhould miſs his ſenſe, or not perform it to his mind.

That learned Author may, if he think fit, ſo Vindicate or Explain thoſe Expreſſions as he ſhall judge convenient: Or he may (which I had rather he ſhould) Decline them, without prejudice to his main Cauſe; (which, in my opinion, he may as well defend without them:) and thereby leſs expoſe himſelf to the Cavils of the Anti-trinitarians; who are catching at every colourable pretence of Objecting, though not againſt the main Cauſe concerning the Trinity, if but againſt ſome Expreſſions of thoſe who maintain it.

Thus far, I think, He and both of Us do agree; namely, That there is a *Diſtinction* between the *Three*, more than meerly *Notional*, and even more than that, between (what we commonly call) the *Divine Attributes*; yet not ſo as to be *Three Gods*, or more Gods than *One*: (which is as much as we need maintain againſt the Anti-Trinitarians:) And, that the word *Perſon* is no unfit Name to denote that Diſtinction. And thus far we may cloſe with him, notwithſtanding ſome other Inconvenient Expreſſions.

And if it be agreed that theſe *Three* (thus diſtinguiſhed) are but *One God* (each Communicating in one and the ſame Numerical Eſſence,) then they are all *Equal* (as to that common *Internal Eſſence*, and the common Attributes thereof:) and then an *External Subordination, as to Oeconomy* (you grant) *ſignifies nothing in this caſe.*

Now,

Now, Sir, if you look back upon your own Diſcourſe: You will find, that the whole Edge of your Arguments is directed againſt thoſe Expreſſions, *Three* Beings, *Three* Subſtances, *Three* Spirits; (and I do acknowledge, that, as to theſe, the Arguments ſeem to me ſharp enough, and to do their work.) But if, inſtead of theſe, he ſay (as I think he ſhould) that The *Three Perſons* are *One* Being, *One* Subſtance, *One* Spirit, (like as he ſays they are *One God*) that Edge will be taken off*.

That (I conceive) which did impoſe upon him in this Point, is the *forced ſenſe*, which, in our Language, we ſometimes put upon the word *Perſon*, for want of another Engliſh Word (anſwering to *Homo*) which might indifferently reſpect *Man*, *Woman*, and *Child*: and a like *forced ſenſe* put by the School-men upon the word *Perſona*, for want of a Latin word which might equally relate to *Men* and *Angels*; as ſignifying an *Intelligent Being*. Whence he was induced to think, that *Three Perſons* muſt needs be Three *Intelligent Beings*. Whereas *Perſona*, in its true and ancient ſenſe (before the School-men put this forced ſenſe upon it) did not ſignify a *Man* ſimply; but, one under ſuch, and ſuch, and ſuch *Circumſtances*, or *Qualifications*. So that the *ſame Man* (if capable of being qualified thus, and thus, and thus,) might ſuſtain *three Perſons*, and theſe *three Perſons*, be the ſame Man.

Now if (as he ſays of himſelf elſewhere in a like caſe) he have not been taken to be *a Fool*: Yet a wiſe Man may ſometimes, upon ſecond thoughts, ſee Reaſon to change his Opinion (as in that caſe he did) or rectify his Expreſſions. And if then he conſider, how much eaſier it will be (and leſs obnoxious to Exceptions) to main-

* Auguſtin. Epiſt. 174. *Spiritus eſt Deus; & Pater Spiritus eſt, & Filius, & ipſe Spiritus Sanctus; nec tamen Tres Spiritus, ſed Unus Spiritus; ſicut non Tres Dii, ſed Unus Deus.*

tain

tain his Hypotheſis thus Rectified: He may think I have done him no ill Offices thus to ſuggeſt.

Having thus given you my thoughts of this Hypotheſis: If you preſs me further (as between our ſelves) to tell you, What *Degree of Diſtinction* (as in our Metaphyſicks they are wont to be Reckoned up) I take this to be, between the Three Divine Perſons: I think we need not much trouble our ſelves with ſuch niceties. And if I do tell you; it is only *ex abundanti*, as what doth not much concern the main queſtion in hand; (which is ſafe enough without it:) Nor that I ſo preſcribe therein, as to require others to expreſs their Sentiments juſt as I do.

The *Degrees* of Diſtinction commonly mentioned in our *Metaphyſicks*, are ſuch as theſe: *Diſtinctio rationis ratiocinantis*, (which is purely Notional, and depends meerly on our Imagination:) *Deſtinatio rationis ratiocinatæ* (which is otherwiſe ſaid to be *ſecundum inadæquatos conceptus ejuſdem rei*:) *Diſtinctio Modalis*, (either *ut res & modus*, or *ut modus & modus*,) which is otherwiſe ſaid to be *ex parte rei ſed non ut res & res*: And *Diſtinctio realis*, or *ut res & res*. Though, in the Names of theſe ſeveral Degrees, all Writers do not always ſpeak alike. One perhaps by a diſtinction *ex parte rei*, may mean the ſame which another means by *Diſtinctio Realis*: And ſo of the reſt. And theſe thus marſhalled are but a contrivance of our own. They might, for ought I know, have been made more or fewer if the Contriver had ſo thought fit.

But theſe Degrees of Diſtinction, I take to be primarily fitted to our Notions of *Created* Beings. And are not intended as applicable to God, otherwiſe than by *Analogy*; as other Words properly fitted to created Beings are wont to be ſo applied. And therefore I ſhould chooſe to ſay, that (in ſtrictneſs of ſpeech) our Metaphyſicks have

have not yet given a Name to these Distinctions: Nor do I know any need of it.

The *Divine Attributes*, we use to say, are distinguished *ratione ratiocinata*, or as *inadæquati conceptus ejusdem rei*. And it is well enough so to say, to those that have not a mind to be captious; but are willing to understand Figurative Words in a Figurative sense. But, to those that have a mind to Cavil, I would speak more cautiously, and say, It is, in God, somewhat Analogous to what we so call in Created Beings. And, That of the *Divine Persons*, somewhat Analogous, in the Deity, to what, in Created Beings, is called *Distinctio Modalis*, or *Distinctio à parte rei, sed non ut res & res.*

If it be asked, What that Distinction is which is thus Analogous: I say, that I cannot tell. You must first tell me (and enable me to comprehend) what is the full and adæquate import of the words *Father*, *Son*, *Beget*, *Proceed*, *&c.* when applied to God, in a sense Analogous to what they signify as to Created Beings. If you cannot tell me, precisely, what they are: How should I tell you, How they Differ?

But what need we trouble our selves with these Niceties, or Names of these Degrees of Distinction? (Which, when we have all done, will by divers Men be diversly expressed.) I think it is enough to say, The Distinction is Greater than that of (what we call) the *Divine Attributes*; but not so as to make them *Three Gods*. Or, That they be *so Three*, as yet to be but *One God*. And I am content to rest there.

I am, Sir,

Apr. 11. 1691.

Yours to serve you,

J. Wallis.

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Apr. 11
1691

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J. Wallis.

An EIGHTH LETTER

Concerning the

Sacred Trinity;

Occaſioned by ſome Letters to him on that Subject.

By JOHN WALLIS D.D. &c.

SInce my publiſhing Seven Letters, and Three Sermons, concerning the Sacred Trinity; I have received, on that occaſion, ſeveral Letters from divers Perſons, (ſome known, ſome unknown,) concerning that Subject. Moſtly by way of Gratulation and Approbation of what I have done. And where ſome Expreſſions therein are not juſt the ſame with mine; they are much to the ſame purpoſe, and not at all contrary to what I undertook to maintain.

One of them (from an unknown Perſon) ſubſcribed A. B. was written (it ſeems) by a Countrey Gentleman, not a profeſſed Divine: Who though he do not pretend to be much verſed in School-Divinity; yet is, I find, not a Stranger to it. It was left for me at my Bookſellers, with an Intimation, that the Author was willing to have it Printed. And I left it again with the Bookſeller for that purpoſe; though it hath been delayed hitherto. Which (becauſe the Author did deſire it) is as followeth.

A Letter to the Reverend Doctor *Wallis* occasioned by his several Letters touching the Doctrine of the Trinity, &c.

Reverend Sir,

THIS gratitude and acknowledgement directs these lines to you. I have been so fortunate to meet with your several Letters in affirmance of the Doctrine of the Blessed Trinity, &c. And cannot but confess my self not only confirmed, but much enlarged in my notions about that Doctrine by the so plain and pressing reason of your Discourses. But lest I should seem fond of my own understanding, and fancy to my self that I do comprehend more touching these matters than I indeed do, I shall humbly offer to you my method of thoughts, and submit the same to your Grave Judgment and Allowance.

THE Metaphysicians I remember teach us that one way to know the Deity is by way of Eminency. Is there any good or perfection in the Creature? Then, say they, God that is the great Author and Cause of all things, must be so in a more eminent and high Degree. The Attributes of God are Competent to man (whom he made after his own Image) in some measure, but in God they are in the highest and superlative Degree.

NOW besides these Eminences and Perfections in the Deity, there are three more particular and more transcendent Eminences, wherein and whereby God hath manifested himself to and for the good of Mankind.

GOD Almighty was pleased in his infinite Mercy to determine that Mankind should be rescued from that state of Sin, which the defection of our first Father brought us into, and be brought back into a state of Salvation. But how he should bring about and effect this great work, is out of the reach of Humane contemplation, and can no otherwise be known, than as God himself hath been pleased to reveal and discover the same to us in the Scriptures.

NOW the Scriptures intimate to us three several Manifestations of the Deity in this great work of our Salvation.

THE

THE first is that of a Father. That God the Father of Heaven and Earth, who created the World by his Power, and preservethit by his Providence, so loved this World, that he sent his only begotten Son to be our Saviour and mighty Redeemer.

THE second is that of a Son. That Jesus Christ the only begotten Son of God, undertook this great work of Man's Redemption, and to that purpose came into the World, and became Man, a second Adam, *who by his holy life, and absolute and perfect obedience to the Will of God, did expiate and make atonement for the disobedience of the first.*

THE third is that of the Holy Ghost, who by his inward operations and gracious influences, doth incline and prevail with man to embrace the Redemption purchased for him upon the terms of the Gospel.

Now in respect of these three several manifestations of the Deity, there is said to be a Trinity of persons in the Unity of the Godhead, and the same God in respect of one of these manifestations of himself, is called God the Father; in respect of another is called God the Son; and in respect of the third is called God the Holy Ghost.

THAT there are these three more eminent manifestations of the Deity, and under these denominations, of Father, Son, and Holy Ghost, is most plain in the Scriptures.

But the great doubt is whether these be three Personalities in the Deity. And this doubt (I take it) ariseth from a misunderstanding and mistaking the true sense of the word Persona.

FOR this word Persona, *I think the Philosophers are short in their definitions of it.* Boethius *defines it to be* Naturæ Rationalis individua substantia. *This other Philosophers dislike as too scanty, because it is applicable to man only, and doth not include Spiritual Beings. And therefore They to inlarge it, and make it more comprehensive, call it* Substantia particularis, intelligens & incommunicabilis, *&c.*

But for my part I cannot but like Boethius *his definition best, and think him so far in the right, in that he makes the word* Persona *only applicable to Man; for so doubtless it is in its true and proper significations; and it is applicable to Spirits by a Metalepsis only and Transumption of the Word.*

AND herein the Philosophers are too short in their definitions of Persona, *that while they dote so much upon the word* Substance, *they forget that Accidents are a more necessary ingredient in its true definition.*

The word Persona *in relation to Man, doth not only signifie Individuality, and denote a particular or single man, but it doth imply those Qua-*

lities also whereby one Man differeth from another. By the word Quality here I do not mean the single Predicament so called, but all the other Predicaments except that of Substance, it being those whereby the Naturæ Rationalis Substantia *is individuated. 'Tis Quantity that differs the Person of taller Stature from the lower. 'Tis Quality that differs the Learned from the Unlearned Person. 'Tis Relation that differs the Father from the Son. 'Tis the* Ubi *or Locality that differs* John *of* Noke *from* John *at* Style. *And so of the other Predicaments.*

I would therefore propose the adding a few words to Boethius *his definition, and then I think it will be well enough. Let it then be thus,* viz. Persona est Naturæ rationalis individua substantia taliter qualiter ab aliis differens. *Thus defined it relates to Man only, and so to one Man as he differeth from another by accidental Individuation. For though't be true that every Person is a single substance, yet 'tis as true that they are accidents that do determine the Personality.*

And as the Specifick differences do constitute the Species, so Predicamental Accidents do constitute the Individual. Thus Rationality doth constitute the Species of Man, and differs it from that of the Brute. And thus Wisdom, Fortitude, &c. do differ this particular Man from another, and make him to be this Person and not another. Nor can we have any certain notion of naked substances, or otherwise conceive of them than as they are clothed with and variegated by accidents.

To this purpose also is the true sense and meaning of the Greek word ὑπόστασις, *which strictly Translated is in Latine* Subsistentia. *Now* Subsistentia *doth not only import the* Esse *of the substance, but the* Modus Essendi: *And what is that doth modifie substance but qualities and accidents?*

The Fundamental mistake therefore in this great point hath been in making the word substance so more than necessary in the definition of Persona, *and concluding from thence that there cannot be three Persons but there must be three several substances. Whereas in truth there may be in the same one particular Man, diversly qualified and circumstanticated, diverse Personalities. Thus in the Man* Melchisedeck. Melchisedeck King of Salem *may be said to be one Person, and* Melchisedeck the Priest of the most high God *another. So in* David, *in respect of his double qualification of a* King *and a* Prophet.

Thus much for what I conceive to be the true Notion of Persona.

Now

Now to conſider this word Perſona *as it hath been applyed to the Godhead. And here I muſt ſay again, as I ſaid before, that this word* Perſona *is uſed only in a borrowed ſence, and for want of another word that might more appoſitely and fully ſignifie what is intended by it.*

God cannot properly be ſaid to be a Perſon. There are no accidents in him. All his Attributes are Eſſential to him. That Wiſdom that is Finite in Man and Accidental to him, is Infinite in God and Eſſential to him. And ſo of all the other Attributes and Perfections of the Deity, that are in an imperfect and low degree competent to Man.

In this borrowed ſence therefore it is that this word Perſona *is applyed to the Deity; and in reſpect of thoſe three Eminent manifeſtations of the Deity there are ſaid to be three Perſons in it. Not that the word* Perſon, *and diſtinction of Perſonalities in reſpect of Men doth bear a full Analogy to the difference of Perſonalities in the Deity, for in this as in all other Contemplations of God, we muſt expect to fall ſhort and not comprehend: But that the conſideration of the different Perſonalities amongſt Men may help us in ſome imperfect meaſure to conceive of that Trinity that we adore in the Unity of the Godhead.*

Object. *But here I expect an Objection, that if in reſpect of theſe three manifeſtations of the Deity there are ſaid to be three Perſons, why are there not ſaid to be more Perſons in the Godhead than three, even as many as there are Divine Attributes, for ſo many are the manifeſtations of the Deity to us.*

Anſw. *There is not ſo much reaſon to imagine more Perſonalities in the Godhead than theſe three, as that there are theſe three and no more. For although it be true that every Attribute doth import the Deity, and can be Predicated of nothing elſe but the Deity, yet every ſingle Attribute doth not (if I may ſo ſpeak) import the whole Deity. His Infinite Wiſdom doth not neceſſarily import or adminiſter to us the Notion of his Infinite Power. And ſo of the other Attributes. But theſe three ſeveral manifeſtations of the Godhead, that are called three Perſons, are ſuch wherein the whole Deity (as I may ſay) doth exert it ſelf, and appear in all its Attributes, and therefore I call them three more tranſcendent Eminences or Manifeſtations of the Deity.*

Thus I do conceive this Trinity of Perſons in the Godhead in ſome ſort intelligible, without any neceſſity of thinking that theſe three Perſons muſt be three ſeveral ſubſtances, and conſequently three Gods.

And I muſt confeſs I cannot but think this great diſpute a meer wrangling buſineſs, and a conteſt more about words than things. For at the ſame

time

time that our Adversaries are so fearful of multiplying the Deity by dividing the substance, we tell them that we believe in one God only, and that these three Persons in the Godhead are but one God. So that all the dispute is whether to say there are three Persons in the Deity doth necessarily imply that there are three Substances, which we declare we do not mean nor intend by it. And for my part if they will as fairly declare that they believe these three several manifestations of the Deity, viz. of God the Father, God the Son, and God the Holy Ghost, as held forth to us in the Scriptures, I would willingly compound with them for the word Person, and comply with them in the use of any other word they shall find out that may better or as well express what we mean by it.

I come now to the other great Objection of our Adversaries touching the Hypostatical Union. How the Divine and Humane Nature could be united in the same Person, and this Person be at the same time both God and Man, and this without multiplying or dividing the Deity, or without confining the Omnipresent to the scanty Tenement of an Humane Body. How this God-Man should be born of a Virgin by the overshadowing of the Holy Ghost, and Humane Nature Propagated without the Natural help of a Man. These things seem so utterly impossible to these men of great reason, that therefore they must not, cannot be; and the Scriptures themselves must rather be mistaken or false, than that can be true which they think cannot.

BUT when they argue thus from Impossibility, I wonder their Curiosity doth not question the Creation it self, how it was possible for God to make all things of nothing. And for the Hypostatical Union, methinks before they question that so strictly, they ought to give a better account than yet can be given of the Union of the Soul of Man with his Body. And when they question the being born of a Virgin, may they not as well question how the first Woman was made of the Rib of a Man: one as well as the other being supposed to come to pass by the Divine Power.

BUT because I am apt (with you) to suspect how far the Scriptures are of authority amongst these reasoning men, I will adventure to propose to them one consideration touching the Hypostatical Union to shew that it is not so inconceivable a thing to Humane Reason as they would have it.

Let them but consider the several degrees of Beings that God hath made in the World. The Trees and Plants to which he hath given Vegetation. The Brutes to which besides Vegetation, he hath given Animal life; Senses and Appetites to discern and endeavour after what is necessa-

ry

ry to the preſervation of their Beings. Then to ſtep further and conſider Man, to whom, beſides all theſe, God hath given a Rational Mind and Soul. And to ſtep yet further, let them conſider thoſe higher Beings the Angels, what pure Intellectual Beings they are, and what degrees of perfection God hath given them, beyond what he hath given to Man.

I ſay when we conſider theſe, what neceſſity is there of limiting and confining God Almighty here? May we not as reaſonably think, that if in his infinite Wiſdom he ſo thought fit, he might as well make a Being yet more perfect? Why is it not as conceiveable, that, (to bring about his own eternal purpoſes) he might actuate the Humane Nature by the Divine Power, and make a Man in whom even the perfections of the Deity ſhould reſide?

Is the principle of Eſſentiality and Vitality any whit divided in or from the Deity by giving Life and Being to thoſe Creatures?

Is the Eternal Mind any whit multiplied or divided by giving a Rational Soul or Mind to Man?

NOR is the Infinite and Eternal Spirit of the World multiplied or divided by creating and giving Being to thoſe Glorious Spirits the Angels.

What neceſſity then to think that the Godhead muſt be either multiplied or divided, or in any wiſe varied by acting the Divinity in the Humane Nature?

Oh rebellious Mankind, that haſt offended thy Creator; but more ungrateful, that wilt not accept his Mercy upon his own terms, and believe it exhibited in that manner that he himſelf has revealed it!

Is it not that God, whoſe Juſtice is infinite, that is offended? Is it not the ſame God, who is alſo Infinite in Goodneſs and Mercy that is appeaſed? What room for his Mercy, without derogation to his Juſtice, unleſs there be ſatisfaction? And what ſatisfaction can be competent to the offended Deity? Were Men or Angels fit to mediate, or could they make a ſatisfaction? Surely not. 'Tis his infinite mercy only that can appeaſe his Juſtice. There is Mercy with him, that he may be feared, yea Mercy rejoycing over Judgment.

NOW becauſe it is inconceivable to man how the offended Deity ſhould make a ſatisfaction to it ſelf, God Almighty is pleaſed thus far to condeſcend to the Capacity of Humane Nature as to tell us in what manner he hath done it. viz. *That he hath ſent his only begotten Son into the World to be born of a Woman to live a life of righteouſneſs for our inſtruction*

ſtruction and example, and to dye the Death of Sinners to ſatisfie for our defection. And further, that our Original Taint might not prevail over and miſguide us into actual tranſgreſſions, he hath ſent his Holy Spirit amongſt us to lead us into the ways of Truth and Righteouſneſs. This he was pleaſed to promiſe after the Fall, by his Prophets in the times of the Old Teſtament, and has now performed it to us in the times of the New.

Now, is it fit for us to object againſt this manifeſtation of his Mercy to us, and glorious contrivance of our Redemption, becauſe we cannot comprehend the myſtery of it? That ſurely was ne're meant to be within our fathom.

In the days of the Old Teſtament when God was pleaſed to command the adoration and duty of his People, he manifeſted himſelf to them under ſeveral appellations, whereby he put them in mind of his Mercies to them and their duty to him. I am (ſays he) the God of Abraham, *the God of* Iſaac, *and the God of* Jacob. *And ſo in the Prologue to the Decalogue — I am the Lord thy God which brought thee out of the Land of* Egypt, *out of the Houſe of Bondage, &c. Intimating thereby to them the great mercies he had ſhewn in his Miraculous preſervation of the Patriarchs, and People of* Iſreal.

So now in the days of the New Teſtament God Almighty has been pleaſed to manifeſt himſelf to us under other denominations and appellations, viz. *thoſe of God the Father, God the Son, and God the Holy Ghoſt; intimating thereby to us in what manner he hath made good his promiſed Mercy, and brought about the great work of our Redemption, and that under thoſe appellations and manifeſtations of himſelf he will now be worſhipped in the times of the Goſpel.*

But for us to underſtand the great myſteries of our Salvation in this manner offered unto us, (viz. *That the Trinity in the Unity of the Godhead, and that of the Incarnation of our Bleſſed Saviour, &c.*) *was certainly never intended by God Almighty. And ſhall we doubt what God himſelf tells us becauſe we cannot comprehend it?*

When God ſaid to the People of Iſrael; *I am the Lord thy God which brought thee out of the Land of* Egypt, *&c. had it been fit for them to have enquired how he brought them out of* Egypt, *and to have ravelled into all the Miracles he wrought for that purpoſe, and to have brought them to the touch of their underſtandings, and to have doubted the truth there-*

of

of, or the Power of God that did them, because they could not reconcile them to their own reason?

Yet thus ill certainly do they use God Almighty, who will doubt the Manner of our Salvation, because they cannot understand the Mystery.

Alas, vain Men, that will not believe what God himself has Reveal'd, because it will not bear the Test of their weak reason! Do they think the Wisdom and Power of the Almighty are to be bounded by the Scanty Limits of their Understanding? That were for what is Finite to comprehend Infinity. God were not God if that were so. And these very Men, who value themselves so much upon their Reason, that they think they ought to understand the very Arcana *of Heaven, would, I doubt not, be ready enough by the same strength of Reasoning, to disown that Deity that they could comprehend.*

Thus I have presumed (Reverend Sir) to trouble you with this Draught of my Rude Notions about this matter, which I hope you will excuse, they coming from a private Country-Gentleman, unread in Polemick Divinity, and particularly in this Dispute, and in whom these thoughts were occasioned by the Perusal of your late Papers, I am, Sir,

May 28th,
1691.

Yours most Humbly,

A. B.

THIS Letter being for ſubſtance, much to the ſame purpoſe with what I had undertaken to maintain; and the expreſſions not much different, and in nothing contrary to it: I ſhall not detain the Reader with any long diſcourſe upon it; becauſe it ſpeaks ſufficiently for it ſelf.

It hath been ſuggeſted to me by another *Anonymous*; That, we knowing ſo little of the Infinite Divine Nature, there may poſſibly be greater diſtinction between the *Three* (which we uſe to call) *Hypoſtaſes*, or *Perſons*, than (what he calls) the *Civil or Relative* acceptation of the word *Perſon*; (and we may as well Prejudice the *Truth*, by affirming *too little*, as by affirming *too much*.) And it is very true; there may be, for ought we know, (and perhaps there is) *more* than ſo, (nor have I any where denyed it:) But, how *much* that *more* is, we cannot tell. Sure we are, *not* ſo as to be *three Gods* (or more Gods than one:) And I chooſe to ſay (with St. *Auſtin*) That *theſe Three are One Spirit* (*as we ſay, they are One God*,) *not Three Spirits*. The true *ancient* import of the Word *Perſon* (when firſt applied to the Trinity) implies no more than as I explained it: Which was a full Anſwer to the Anti-trinitarians *Popular* Argument (from the *modern* groſs acceptation of the Word *Perſon*, in *Engliſh*,) as if *three Divine Perſons*, muſt needs be *three Gods*, becauſe *three Perſons* amongſt *Men* doth ſometimes (not always, nor did it anciently ſo,) imply *three Men*. And, when we ſay, theſe *three Perſons* are but *one God*; 'tis manifeſt that we uſe this *Metaphor* of *Perſons* (when applyed to *God*,) as borrowed from *that* ſenſe of the Word *Perſon*, wherein the ſame *Man* may ſuſtain divers *Perſons*, or *divers Perſons* be the *ſame Man*. I have ſeen, more than once, an Addreſs From *Edward Earl of Clarendon, Chancellor of the Univerſity of Oxford*, To *Edward Earl of Clarendon Lord ~~High Chancellor of~~ England*, (in a Claim of Privilege, to remove a Cauſe from the Court of *Chancery*, to that of the *Univerſity*.) Yet theſe *two Chancellors* were not *two Men*, nor *two Earls of Clarendon*; but one and the ſame, ſuſtaining *two Perſons*, (one addreſſing to the other.) And if this do ſufficiently anſwer that *Popular Cavil*; 'tis as much as 'twas brought for. If it do otherwiſe appear, that the diſtinction between theſe Three Divine Perſons

Perſons be more than ſo; (but yet more God's than One;) that may well enough be, though this *Metaphor* do not neceſſarily imply ſo much. 'Tis certain, that *three Perſons*, neither according to the true import of the words, nor according to the intent of thoſe who ſo ſpeak, doth not imply *three Gods*: But *Three Perſons which are One God*, or *One God in Three Perſons*.

I have alſo a Third Letter from *W. J.* much to the ſame purpoſe with what he had Written in his two former. (And therefore I do not think it needful to inſert it here; nor do I ſee that he deſires it.) *It is*, he tells me, *to take his leave of me*, as not meaning to *give me any farther trouble in this kind.* 'Tis full of divers expreſſions of Reſpect, Thanks, and Approbation; And he doth inſiſt (as in his two former he had done) upon theſe two things; *Not to be too poſitive* (in theſe matters) *beyond what the Scripture tells us*; And, *Not to lay the like ſtreſs upon our Argumentations from thence, as on what we find there.* In both which (as before I did) I do fully agree with him. Becauſe, in matters of pure Revelation, we know no more than what is Revealed: And, becauſe 'tis very ſure, that (even in Natural things) Men do oft miſtake in their Argumentations, from Principles which they think to be True and Clear; (Elſe it could not be that divers Men, from the ſame Principles, ſhould infer contrary Concluſions:) And becauſe we find it difficult, ſometimes, to reconcile ſome things, which yet we cannot well deny to be true. And, if it be ſo, even in Natural things: much more may it be ſo in things of an Infinite Nature. So that herein (I think) He and I do not diſagree.

Yet would I not infer from hence (nor doth he) that we muſt therefore be Scepticks in *All things*, becauſe it is poſſible that in *Some things* we may *miſ-take*. For it is one thing *to be Infallible*; another thing *not to Err*. A Man who is not Infallible, may yet Argue Truly; and where he doth ſo, his Argument is Concluſive. And we may accordingly reſt in it, and inſiſt upon it, more or leſs, according to the degree of Evidence. For things equally True, are not always equally Evident; nor equally Neceſſary to be known. Where the Evidence is not clear (and the matter not needful for us to know) we are not to be too Poſitive in our Determinations, (but rather be content to be ignorant farther than God

is pleased to reveal:) But where it is, (and the things be of Moment) we must *hold fast that which is true*, and not suffer our selves to be easily wheedled out of it.

Which, I suppose, is his Opinion as well as mine. For he seems to interpose this Caution (particularly) as to that Hypothesis; to which (as before he had done) he doth suggest some new Difficulties: But, wherein I am not concerned. That God is *Trin-unus*, he doth profess. And the word *Person* he doth not dislike. But thinks it safe not to be too Positive in determining precisely how great that Distinction of Persons is. In all which, I do concur with him.

Now as to the Word *Person* (though I am not fond of Words, where the Sense is agreed;) I am not willing to quit it, because I do not know a better to put in the Room of it: And because, if we quit the word, which the Church hath with good reason made use of, for so many Hundred years (without any just exception made to it:) those *Anti-trinitarians*, who would have us quit the Word, will pretend, that, in so doing, we quit the Doctrine too.

That we do not, by *Person* (when applyed to the Sacred Trinity) understand *such* a Person, as when applyed to *Men*; and, that by Three *Divine* Persons, we do not mean Three *Gods*: hath been so often said, and so fully, by those who believe the *Trinity*; that those who cavil at it, cannot but know it: But by *Person* in the Deity, we mean only what bears some Analogy, with what amongst Men is said of several Persons (even without being so many several Men; which the true sense of the word Person doth not import, as hath been often shewed:) as do the Words, *Beget, Begotten, Sending, Proceeding* or *Going-forth*, and many more; which all are Metaphorical Expressions, taken from what amongst Men is wont to be said of Persons, (For, of whom, but Persons, are such expressions used?) And they who use to cavil at it, may as well do it when we talk of the *Foot* of a Stool, the *Arm* of a Chair, or the *Head* of a Staff; And perswade us, that when we so speak, we do believe a *Stool*, a *Chair*, a *Staff*, to have *Life* and *Sense*, because a Foot, an Arm, a Head (properly taken) have so.

And

And they may as well cavil at the word *Sacrament* (which is a Name that we have given to that of Baptiſm and the Lord's Supper;) *Attributes*, (which is a term we give to ſome of the Divine Perfections:) *Creed*, (by which we mean an Abſtract of ſome Principal things that we Believe:) And a great many ſuch other words that we find occaſion to make uſe of: Whereof yet there is no danger, when it is defined and determined what by ſuch word, in ſuch diſcourſe, we mean; even though, in ſome Other diſcourſes, ſuch word may ſignifie otherwiſe. 'Tis well known, that a *Cone* in *Euclide* doth not ſignifie juſt the ſame as in *Apollonius*; nor a *Triangle* in *Euclide*, juſt the ſame as in *Theodoſius*, and others, who Write of Sphericks: But when we meet with theſe words in *Euclide*, we muſt there underſtand them as they are defin'd by *Euclide*; and when in others, ſo as they are defin'd by thoſe others. And ſo when we ſpeak of Perſons in the Deity, we muſt be ſo underſtood as we there define: that is, for ſomewhat Analogous, but not juſt the ſame, with what is meant by it, when applyed to Men; and, particularly, *not* ſo diſtinct as to be *three Gods*.

And, for the ſame Reaſons, I am not willing to part with the *Athanaſian Creed*; leſt thoſe who would have us ſo do, ſhould then ſay, We have parted with the Doctrine alſo. They, upon pretence, that ſome expreſſions in it, though True, are not abſolutely Fundamental; would fain wheedle us out of all. They might as well ſay, that, becauſe ſome words might be ſpared in what we call the *Apoſtolick* Creed, or *Nicene* Creed; or ſome other words put in; therefore thoſe Creeds ſhould be laid aſide alſo. And when they quarrel with the *Preface* of it, (*Whoever would be ſaved, ought to hold the Catholick Faith; and the Catholick Faith is this*;) as if it were intended thereby, that every Syllable in it were ſo Fundamental, as without knowing whereof, a Man could not be ſaved: (which no Man can reaſonably think to be ſo meant by the Penners of it; ſince that Thouſands were ſaved (even in their opinion) before that was Penned; and others ſince, that never heard of it;) is mere Cavilling. For no more can reaſonably be thought intended by it, but that this is found Doctrine, which, *for the Subſtance* of it, ought to be believed by thoſe who would be ſaved: Like as if I ſhould ſay, *Who ever would be ſaved, ought to believe the Word of God; and this is the Word of God*, (pointing to our Bible;)

Bible ;) no Man (who is not mad) would think my meaning to be, That no Man could be ſaved who did not know that one of *Job*'s Daughters was Named *Jemimah*; or that *Zeruiah* was *Mother* (not *Father*) to thoſe who are called *the Sons of Zeruiah*.

As to that Queſtion (which I meet with in ſome of the Letters) *Why juſt Three Perſons, and no more:* The *Anſwer* is ſhort and eaſie; Becauſe the Scripture tells us of *Three*, but of *no more*. (And, had not the Scripture told it us, we had not known of theſe Three.) We are *Baptized* into the Name of (and therefore into the Faith of) *the Father, Son and Holy Ghoſt*; (as if this were the *Firſt Chriſtian Creed.*) We are told, *There are Three that bear record in Heaven*; and, *theſe Three are One:* (not, that there are more ſuch than Three:) And to *theſe Three* (ſomewhats) we give the Name of *Perſons*; meaning, by the Word *Perſons*, theſe *Three*. And if by *Perſons* in the Deity we mean but theſe *Three*; then there are but *Three* in the Deity whom we call *Perſons*; or, whom we mean by that Name.

There is another Ingenious Perſon (a ſtranger to me) who hath Written to me divers Letters on this occaſion, (full of Gratulation, Approbation and Applauſe:) but in one of them he moves a Queſtion concerning a paſſage in one of mine; where I ſay, *We have no Notions in our Mind, other than what we derive, Mediately or Immediately, from Senſible Impreſſions of Finite Corporeal Beings:* And tells me, *That it ſeems to him, that the Notion of* ONE INFINITE ESSENCE *ſhould be excepted.* And that he hath formerly *Vindicated* Des Cartes *againſt Mr.* Hobs, who had affirmed, *That there is no Conception in a Man's Mind, which hath not at firſt totally, or by parts, been begotten upon the Organs of Sence:* and again, *That a Man can have no Thoughts repreſenting any thing not ſubject to Senſe.*

But, in a following Letter, he declares himſelf *fully ſatisfied*, (and that *my Sentiments do not really differ from his*,) when I had ſent him this Anſwer, *viz.*

"As to what you ſay of my affirming, that *we have no Notions in* "*our Mind, other than what we derive, mediately or immediately,*

"*from*

" *from ſenſible Impreſſions of Finite Corporeal Beings:* When you con-
" ſider it again, I believe you will be of my Mind. If you can
" ſuppoſe a Man in ſuch circumſtances, as never to have *Seen*, or
" *Heard*, or *Felt* any thing: I doubt whether he would have any
" Thoughts of God, more than an Embryo yet unborn, (who
" hath the *ſame Soul*, that he will after have; but hath, I doubt,
" as yet, no Notions of a God.) Sure I am that we attain it by
" other Steps. *The Heavens declare the Glory of God*: But not with-
" out being *Seen*, or at leaſt *Heard* of, or ſome way *made known*
" to us by *Senſible Impreſſions*. *The Inviſible things of him (even his*
" *Eternal Power and Godhead) are clearly ſeen*; but it is *by the Crea-*
" *tion of the World*; *being underſtood by the things that are made*. But
" if we neither *See*, nor *Hear of*, nor have any *Notion* of the *things*
" *that are made*; how ſhall we *thence* derive the *Notion* of a *God?*
" and there muſt be many Notions, *antecedent* to that of *One Infi-*
" *nite Eſſence*, (which muſt be derived from *ſenſible Impreſſions* of
" *Corporeal* Beings.) We muſt have the *Notion* or *Conception* of
" *Ens*, *Eſſe*, *Finis*, *Finitum*, *Non-finitum*, *Unum*, *Non-nullum*,
" *Non-multa*; before we can have the *Notion* of *One Infinite Eſſence*.
" And thoſe *Antecedent Notions*, I think, we do derive (mediately
" or immediately) from what we See, Hear, Feel, or ſome way
" apprehend by the help of our *Senſes*. As to *Des Cartes*;
" there muſt be a great many *Notions*, or *ſimple Apprehenſi-*
" *ons*, which he muſt *preſume*, before he can come to the
" *Complex Notion* of *Deus Eſt*. And a great many *Illative Notions*
" (from Natural Logick) before he can argue, *Cogito, ergo ſum*.
" He muſt at leaſt have a *Notion*, or *ſimple Apprehenſion*, of what is
" meant by *Cogito*, and of what is meant by *Sum*, and of what by *Ego*:
" And then a *Complex Notion*, that *what is not, cannot Think*: And
" then this *Illative Notion* (from Natural Logick.) But, *I Think*,
" Therefore *I am*. And, I doubt, he cannot come at all this, with-
" out ſome uſe of his *Senſes*. And, even after all, it ſeems to me,
" that *to Be* is a Notion more ſimple (and therefore antecedent)
" than *to Think*; and therefore ſooner to be apprehended by it-
" ſelf, than by conſequence from that. But it is not now my buſ-
" ineſs to Diſpute againſt *Des Cartes*. Onely to ſhew, that *Senſi-*
" *tive* Notions are ſubſervient to our Notions of a God; and,

" from

"from Theſe, our Underſtandings do, by ſteps, aſcend to "Theſe.

Upon this Anſwer, he owns *my Sentiments to be the ſame with his*, &c. that *(in a Natural way) the Humane Intellect hath no Operation, but what is Occaſioned, or Suggeſted by Senſible Objects.* But he thinks, I perceive, (and ſo do I,) that from theſe Notions occaſioned or ſuggeſted by Senſible Objects, our Intellect, or Reaſon improved, may aſcend, by ſteps, to a Diſcovery of ſomething concerning God, which, in Corporeal Objects it cannot find; In which we both agree.

Now the beſt means we have for the forming of ſuch Notions concerning God, is chiefly by one of theſe two ways; that of *Eminency*, and that of *Negation*. Whatever of Good, or Excellency, we find in the Creature, we conclude that in God (who is the fountain of all Excellency) there is ſomewhat Analogous thereunto, but *much more* Eminent. And whatever of Imperfection we find in the Creature, we conclude, that in God (who is Infinitely Perfect) there is nothing of this Imperfection. And, from both, we conceive a Notion of ſomewhat in God, which is *more Great* than is poſſible for us fully to comprehend: But, what that ſomewhat is, we cannot fully underſtand. Now, theſe being the Steps, by which we *form* theſe Notions; we know no better way to *expreſs* theſe Conceptions, than by Metaphors taken from ſuch Objects, from whence theſe Notions take their Riſe, or ſome ſuch *Figurative* Expreſſions. (And it was with this Proſpect that I mention'd that Obſervation.) And, in the ſame way, God is pleaſed (in Scripture) to expreſs himſelf to us; by ſomewhat Analogous (not juſt the ſame) with what we meet with in the Creature; As when it ſpeaks of God's *Eyes, Ears, Hands, Feet*, &c. of his *Seeing, Hearing, Striking, Going*, &c. So when the *Father* is ſaid to *Beget*; the *Son* to be *Begotten*; and both theſe to *ſend out*, and the *Holy Ghoſt* to *Proceed*, or *Go forth* from them. All which expreſſions are ſuch, as we commonly apply to what we call *Perſons*. And in what ſenſe thoſe are to be underſtood concerning God; in ſuch ſenſe they are fitly called three *Perſons*. And thoſe who in ſuch ſenſe cavil at the word *Perſon*; would no doubt (if there were not ſomewhat elſe in the Wind) as well cavil at thoſe other

other words. But because, so to do, were directly to affront the Scripture (whose words they are) they do not think fit so to speak out, whatever they think. When Christ saith, of himself and the Father, *John* 16. 28. *I Came forth from the Father, and am Come into the World; again, I Leave the World, and Go to the Father*: Of Himself and the Holy Ghost, *ver.* 7, 8. *If I Go not away, the Comforter will not Come unto you; but if I Depart, I will Send Him unto you; and when He is Come, He will Reprove the World*, &c. Of himself and the other two, *John* 14. 26. and 15. 26. *The Comforter which is the Holy Ghost, whom the Father will Send in My Name, He shall Teach you all things, and Bring all things to your Remembrance whatsoever I have Said unto you.* And again, *When the Comforter is Come, whom I will Send you From the Father, even the Spirit of Truth which Proceedeth from the Father, He shall Testifie of Me*: What could be said, as of Three *Persons*, more distinctly? And if the Scripture speak of them as *Three Persons*; why should we scruple to call them so? But these *Three Persons* are but *One God.* Οἱ τρεῖς ἓν εἰσι. These *Three* are *One*; *Unum* (not *unus*) *One Thing*, 1 *John* 5. 7. And *John* 10. 30. *I and the Father are One*; ἓν ἐσμεν, (*unum sumus*) we are One and the same Thing; and therefore *One God.* And, that there is *no other God but One*, is known to be so often said that I need not repeat it.

But 'tis not so much the word *Person*, as the *Deity of Christ*, which these Men are offended at; and all their Cavils at the word *Person*, (and the *Athanasian Creed*,) are but to undermine our Saviours *Deity*. Of this I have said enough elsewhere, and need not here repeat it. *The LORD our God is One LORD*, *Deut.* 6. 4. That is, The Lord God of *Israel* is One Lord; or *Jehovah* the God of *Israel* is One *Jehovah*. There are not more *Jehovah's* than One: And this One *Jehovah* is *the Lord God of* Israel. And *Isa.* 45. 3, 5. I *the LORD* (Jehovah) *am the God of* Israel: *I am the LORD* (Jehovah) *and there is none else. There is no God beside Me*: (No God beside the Lord God of *Israel.*) So in 2 *Kings* 19. 15. and many other places to the same purpose. Now our *Christ*, is this *Lord God of* Israel, *Luke* 1. 16, 17. *Many of the Children of* Israel *shall He* (*John* the Baptist) *turn to the Lord THEIR God*, (to the Lord God of *Israel*;) *and he* (*John Baptist*) *shall go before Him*, (this Lord God of *Israel*) *in the Spirit and Power of* Elias. Now no Man

doubts but that it is our Christ, whose *Fore-runner John Baptist* was; and before whom he was to *go in the Spirit and Power of* Elias. Therefore our *Christ* is this *Lord God of* Israel: This *One* JEHOVAH.

'Tis true that the Greek *Septuagint*'s Translation of the Old Testament doth not retain that word, but doth every where wave the word *Jehovah*, and puts ὁ κύριος instead of it. And accordingly, the New Testament (which mostly follows the Language of that, the only Greek Translation then in use) doth so too. But ὁ κύριος (which they substitute for *Jehovah*) is so oft applied to Christ (even in those places cited out of the Old Testament wherein *Jehovah* is used) that none can be ignorant of it.

And though we have not there the word *Jehovah*, yet we have as full a Periphrasis of it as can be desired. 'Tis well known (and owned by all) that the two Proper Names of God, *Jah* and *Jehovah*, are derivatives from the Verb *Hajah* or *Havah* which signifieth *to Be*, (which whether we take for one and the same Root, or Two Roots of one and the same signification, is not material; the Letter *Jod* and *Vau* in Hebrew being so oft used promiscuously, or one changed for the other:) And therefore the Noun Verbal must needs import *a Being*. And it hath been further observed long since by Hebricians, that the Name *Jehovah* hath moreover the peculiar Characteristicks of the Three *Times*, (past, present, and future,) *Je* the Characteristick of the *Future* Tense; *Ho*, of the Present Tense or Participle; and *Va* of the Preter Tense, (which I did forbear to mention formerly, lest they should throw it off as a Criticism; till I had a fresh Voucher for it, so good as Dr. *Pocock* in his late Commentary on *Joel*, Chap. 1. 19.) And we have all this in that Character of God (indefinitely) *Rev.* 1, 4. ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *from that Being, who Is and Hath been, and Shall be for the time to come.* And it is particularly applied to Christ, at *ver.* 8. Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, λέγει ὁ κύριος ὁ θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. *I am* Alpha *and* Omega, *saith the Lord God* (Jehovah Elohim) *which Is, which Was, and which is to Come, the Almighty.* Which is a full Account of the Name *Jehovah* (here Translated, as elsewhere, by ὁ κύριος) with a discant upon it, importing his *Being*, with the three diversities of *Times*, (*past, present, and future,*) and his *Omnipotence* superadded. *That Being*

Being which now Is, which ever Was, and which ever Shall be, the Lord God, Almighty. (So *Rev.* 4. 8. and *Rev.* 11. 17.) And in *Rev.* 16. 5. ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὅσιος (so *Beza*, and so Dr. *Pocock* reads it, and so ours Tranſlate it.) And much to the ſame purpoſe is that *Rev.* 1. 11, 17, 18. *Rev.* 2. 8. (and elſewhere) *I am* Alpha *and* Omega, *the beginning and the end, the firſt and the laſt; he that liveth and was dead, and behold I live for evermore.* So *Rev.* 4. 9, 11. *Rev.* 5. 12, 13, 14 *Who liveth for ever and ever.* Which fully anſwers that Title, *The Living God*, whereby the *True God* doth ſo oft diſtinguiſh himſelf from other Gods; as *Jer.* 10. 10. and elſewhere frequently. But I have ſaid ſo much formerly to this point, that I ſhall now add no more.

I had almoſt forgotten one piece, (wherein I find my ſelf mentioned) Intituled, *A ſuit for forbearance*, &c. It aims chiefly at two things. One is againſt *urging* (*on others*) *too ſtrict an Union, wherein Chriſtianity, as delivered by our Lord and his Apoſtles, hath left a Latitude and Simplicity:* But *herein* I think, he hath no cauſe to blame me (nor do I ſee that he doth.) He doth not find me to trouble him with *cramping Scholaſtick Terms.* I know not how I could ſpeak more tenderly than to ſay *theſe Three* are three *Somewhats*, (not three *Nothings*;) and if he pleaſe to ſport himſelf with that, he may. And, that 'tis convenient, to theſe *Somewhats*, to give a Name; and, that I know no better Name than *Perſons*; And, therefore, that we may ſtill ſay (as we were wont to do) *three Perſons and one God*; even though by *Perſon*, I do not require Men to fancy juſt *ſuch* a Perſon, as what we ſo call amongſt Men. Like as by *Father, Son, Beget*, &c. I do not underſtand (in God) *juſt ſuch* as what theſe words ſignifie amongſt Men. And I do not know how he could wiſh me to ſpeak more tenderly, or more agreeing to the *Chriſtian Simplicity, wherein it is delivered by our Lord and his Apoſtles.*

The other is; He thinks it not Adviſeable in things *ſufficiently ſetled by juſt Authority (as is that of the Trinity) to revive a Controverſie long ſince determined, and draw the Diſputations Saw: Becauſe, to litigate about a Fundamental, is to turn it into a Controverſie.* And herein, I am ſo much of his Mind, that I would not have adviſed to ſtart the Controverſie, about what we have been *in quiet poſſeſſion of*, for ſo long a time. And I am ready to own, That it is an Art

of our Adversaries the *Papists*, to perswade the World that we have no better ground for the Doctrine of the *Trinity*, than they have for *Transubstantiation*; (for they care not what they overthrow, if thereby they may advance their own ends:) And, That *Atheistical and Irreligious Men* will be glad of any opportunity to Ridicule Religion.

But if others will make it their business to *run down Religion*; and profess to the World, there is nothing but *Authority to define it* (which they despise;) and no *Reason* or *Scripture* for it, more than for *Transubstantiation*: I think we are not obliged to stand (all of us) so silent, as if we had nothing to say for it, or yielded up the cause. There is a middle way (for the promoting what he calls *a Purer and more Scriptural Divinity*,) between a rigorous imposing all the *Scholastick Cramping Terms*; and, a giving up the Cause. A modest defence of what the Scripture teacheth us, (without Excursions into a rigorous pressing of Extravagant Niceties of our own Inventions) may be of good subserviency, to shew, that the Doctrines of our *Religion* are not inconsistent with *right Reason*.

What he tells us of some body who had been heretofore *Master of the Temple*, that did express himself to this purpose, *The Substance of God, with this Property, To be of none, doth make the Person of the Father; The very self same Substance in number, with this Property, To be of the Father, maketh the Person of the Son. The same Substance having added to it the Property of Proceeding from the other Two, maketh the Person of the Holy Ghost. So that, in every Person, there is implyed, both the Substance of God, which is One, and also that Property which causeth the same Person really and truely to differ from the other Two.* This, I say, would pass with me well enough. And if he please so to express himself, I should not quarel with it.

Again; If I should express it thus; That God considered as the Original or Fountain of *Being* (who himself *Is* and gives *Being* to all things else) may be called *God the Father*, (or *The God and Father of all*:) And the same God, as the Fountain of *Wisdom* or *Knowledge*; be called *God the Son*, (ὁ λόγος, the *Word*, *Wisdom* or *Reason*; *The true Light, that lighteth every Man that cometh into the World*,) *Gods Wisdom* resulting from his *Essence* or *Being*: And the same God, as the Fountain of *Power*, *Might* or *Action*; be called

God

God the Holy Ghoſt; (Gods power of *Acting*, proceeding from his *Eſſence* and *Wiſdom* alſo:) And this *Eternal*, *All-wiſe*, and *Almighty* God, is *One God*: Perhaps he would not much miſlike this. Or, if he ſhould; I would not quarel with him on that account; or be Poſitive that it muſt juſt be ſo. We know that Chriſt is called *the Wiſdom of God*; the *Son of God*; the *Son of the Higheſt*: And the *Holy Ghoſt* is called the *Power of the Higheſt*. And we know that, amongſt our ſelves, *Knowledge* reſults from the *Eſſence* of our Soul; and *Action* proceeds from *Both*. 'Tis ſaid alſo, that *in Him we Live, and Move, and have our Being.* (From God we have our *Being*, our Rational *Life*, and our *Motion*: In whoſe *Image* and *Likeneſs* we are Created.) Yet would I not be poſitive (much leſs would I require every one to be of that Opinion) that the Perſonalities in God muſt needs be Theſe. I am content to reſt here, That Theſe *Three*, Father, Son, and Holy Ghoſt (whatever Name you call them by) *differ in ſomewhat* (more than what we commonly call the Divine Attributes) *yet not ſo as to be Three Gods* (or more Gods than One;) *but are One and the ſame God.* And ſo far we be ſafe. Nor is there any danger (that I can ſee) in giving the Name of *Perſons* to theſe *Three*: Nor know I a fitter Name to give them.

And this, I think, is as much as need be ſaid, as to all thoſe Letters, which, on this Occaſion, have come to my Hand, ſince the Publiſhing of thoſe already Printed. There being nothing in all theſe which is contrary to what I therein undertook to defend. (Nor ſhould I have ſaid thus much, if the Author of the Letter here inſerted had not deſired to have it Publiſhed.) And now I hope to trouble the Preſs no more upon this Occaſion.

Novemb. 23.
1691.

Yours,

John Wallis.

F I N I S.

THREE
SERMONS
Concerning the
Sacred Trinity.

By *JOHN WALLIS*, D. D.
Professor of Geometry, in the University of *Oxford*.

LONDON:
Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, in *Cheapside*, 1691.

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TO THE READER.

THE *first of the three Sermons here following, is Printed according as it was Preached in* Oxford, *in the Year* 1664. (*accommodated to that time and place;*) *but it was, for the Substance of it, Preached in* London *Twenty Years before that time. Which I mention to shew, that the Construction which I give of the Words, is not a new forced Notion, just now taken up to serve a turn; or* (*as somebody is pleased to call it*) Equally New and Cautious: *But, what I did, so long ago, take to be a then received Truth. And, I since find, it is at least as old as St.* Austin's Epist. 174. *The other Two are lately added, in pursuance of some other*

To the Reader.

Discourses lately made publick, concerning the Sacred Trinity. *Wherein much of what was said before, scatteringly, (as those who wrote against it gave occasion;) is now inlarged and put into a little better Order. If what I have done may be serviceable to the Truth, and to the Church of God: I have what I did desire, and shall not think the Labour ill bestowed.*

A SERMON

Preached to the

UNIVERSITY of *Oxford.*

Decemb. 27. 1664.

JOH. XVIJ. 3.

Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε, τὸν μόνον ἀληθινὸν Θεὸν, καὶ, ὃν ἀπέστειλας, Ἰησοῦν Χριστόν.

And this is life eternal, that they might know thee the onely true God, and Jesus Christ, whom thou hast sent.

I Need not apologize for the seasonableness of this Text; by telling you, that the Subject-Matter of it, suites well with the great Solemnity, which at this time we celebrate;

and the Pen-man, with that of the day: Because a Discourse on such a Subject, can never be unseasonable to a Christian Auditory. Especially to such as, whose profession being to seek after Knowledge, should not decline that of God and Christ, the chief of all.

Nor will it be any Exception hereunto:

That it is no news, but well known already: Not only because That there be many who pretend to know what they do not, or do in effect deny; and That there be many things, which, though we know well, we have need enough to be minded of: But even because I do not find that many persons are wont to be displeased with being often minded of those things wherein they think that either their Interest or Excellency lies; more than a good Wit when commended, or a fair Lady with being told she is handsome; even though sometimes (as we are wont to say) they know it but too well already. And therefore, since to know God and Christ is both our Interest and our Commendation; it will not, I hope, seem grievous to any to hear it discoursed of; to the end that those who know it not may be incited to learn it, and those who know it, may take content in it.

And

And I ſhall as little apologize for a plain Diſcourſe on this Subject: Since it is both my Profeſſion and Practice, to Demonſtrate or make things as plain as I can; not to perplex or make them intricate; which may amuſe the Auditors, or ſometimes pleaſe or tickle them; but is not wont either to Teach, or Perſwade: like too much of Ornament, which doth but diſguiſe the native Beauty; or too much Trimming, which hides the Cloth.

The words read, are our Saviour's Words; addreſſed to his Father in the behalf of his Diſciples: And are a part of that Prayer with which he cloſeth his large Exhortation, or Farewel-Sermon to his Diſciples, the night before he was to ſuffer; of which we have a large rehearſal in the three foregoing Chapters, the *14th*, *15th*, and *16th*: which this *17th*. cloſeth with a Prayer.

He begins his Prayer, with a Petition concerning *Eternal Life*, which he was to beſtow (according to the Power his Father had granted him) to as many as He had given him; that is, to as many as ſhould effectually believe in him. To which Petition he ſubjoins this Exegetical *Epiphonema*, *And this is life eternal, that they may know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

We may consider the words either according to a *Synthetic* or an *Analytic* method, as the Schools speak: The former of which they commonly follow in Sciences *Theoretical*; the latter in *Practical*.

If considered *Synthetically*; they present us with, *First*, The *Cause*, or Principle; *The Knowledge of God and Christ*: and, *Secondly*, The *Effect*, or Consequent resulting from it; *Eternal Life*.

If *Analytically*; we have in them, *First*, A glorious *End* proposed; *Eternal Life*: and, *Secondly*, The *Means* proportionate thereunto; *The Knowledge of God and Christ*.

In the former way, the Result of them is to this purpose; *That the excellent Knowledge of God and Christ, is attended with this most glorious Consequent, Eternal Life.*

In the latter way, it amounts to thus much: *That the way or means to Eternal Life, is the Knowledge of God and Christ.*

Nor is it much material, whether of the two ways we take them; *Synthetically*, or *Analytically*: whether we take them as a *Theorem*; affirming this Effect, of that Cause: or as a *Problem*; directing to these Means for such an End.

Yet

Yet I chuſe rather to take them in the latter conſideration, (though not excluſive of the former;) Becauſe, this *Epiphonema* taking its riſe from the mention made of *Eternal Life*, in the former verſe; (not from a former mention of the *Knowledge of God and Chriſt*;) it ſeems to be rather intended as a *Direction* how to *attain Eternal Life*; than, an account of the *Effect* of ſuch a *Knowledge*. But, in doing the one, it doth the other alſo.

I ſhall begin, *firſt*, with that which lies firſt in the order of the word; The *End* propoſed; or the *Effect*, or Conſequent of this Knowledge; the *Happineſs* which doth attend it: which, for its Excellency, is called *Life*, and, for its Duration, *Eternal*. *This is life eternal.*

The word *Life* I take to be here uſed in a figurative ſenſe; and to import *Good* or *Happineſs*: like as, its contrary, *Death*, eſpecially *Death Eternal*, to import *Miſery*.

There is indeed, at leaſt, a threefold *Life* commonly mentioned; and, in proportion thereunto, a threefold *Death*: Natural, Spiritual, and Eternal.

Life *Natural*, (which is indeed the proper acceptation of the word *Life*, or the firſt ſignification of it,) is more eaſily apprehended, than

than expreſſed. It imporrs that active ſtate or condition which ariſeth from the *Union of the Soul and Body*, as well in *Man*, as in other *Animals*; (not to mention that of Plants:) the deſtruction or want of which, upon the Soul's departure, we call *Death*. 'Tis that, according to which, in common ſpeech, a Man or Beaſt is ſaid to be alive or dead.

Now this *Life*, is, of all *natural Goods*, looked upon as the chiefeſt; and conſequently *Death* the greateſt of *natural Evils*: Becauſe Life is that foundation or firſt good, which makes us capable of what elſe is ſo: and with our Life, we loſe all the reſt. Hence that in *Job* 2.4. *Skin for skin, and all that a man hath, will he give for his life.* And that of *Solomon*; *A living Dog is better than a dead Lion*, Eccleſ. 9.4. For, when Life is gone, there ſucceeds an incapacity, not only of Doing, but alſo of Enjoying Good.

From this conſideration it is, that the other ſignifications of the word have their Original. For Life being looked upon as the greateſt natural Good, and Death as the greateſt natural Evil; The one (by a *Synechdoche ſpeciei*) is frequently uſed (both in ſacred and profane Authours) to ſignify *Good* indefinitely, eſpecially the

the *greateſt Good*; and the other, in like manner, to ſignifie *Evil*, eſpecially the *greateſt Evil*. The one is put for *Happineſs*, and the other for *Miſery*.

And then, again, (by a *Synechdoche generis*) this general notion of Good or Evil, Happineſs or Miſery, implied in the words Life and Death, becomes applicable to this or that particular Good and Evil, as occaſion ſerves. Suppoſe the Spiritual Life of *Grace*, or *Death* in *Sin*: And the Eternal Life of *Glory* in Heaven, or the Eternal Death of *Torment* in Hell. Thus, *Deut.* 30. 19. *I have ſet before you* (ſaith *Moſes* to *Iſrael*) *life and death, bleſſing and curſing*: (where Life and Death, are made equivalent to Bleſſing and Curſing;) *therefore chuſe life* (ſaith he) *that thou and thy ſeed may Live*; that is, that you may be Happy. So at *ver.* 15. of the ſame Chapter; *I have ſet before you* (ſaith he) *life and good, death and evil.* Where Life and Good are put exegetical each of other, and ſo Death and Evil. And in the ſame ſenſe it is the Poet tells us, *Non eſt Vivere, ſed Valere, vita.* Thus God to *Adam* in Paradiſe (for 'tis no new Trope, nor of yeſterday) *In the day that thou eateſt thereof thou ſhalt die the death*; that is, thou ſhalt become miſerable: For we know that *Adam* did not the ſame day

die

die a natural Death; but ſome hundreds of years after: but he did that day begin to be in a ſtate of Miſery, whereof his natural Death was but a part. So, *Rom.* 6. 23. *The wages of ſin is death*; where the comprehenſion of all the Evils or Miſery which ſin deſerves, or God inflicteth for it, is called *Death*: like as on the contrary, all the Happineſs, which the Saints enjoy, is, on the ſame account, called *Life*; *The gift of God is eternal Life, through Jeſus Chriſt our Lord.* So here: By *Life* we underſtand *Happineſs*; contrary to which is the *Death* of *Miſery*: and then (by a *Metalepſis*, or double Trope,) that *Happineſs* in ſpecial, which the Saints enjoy in *Glory* (though not excluſive of what they have before;) and that *Miſery* which in *Hell* attends the wicked.

'Tis true indeed, that the condition of the Saints in Glory, after the Reſurrection, may, even in a proper ſenſe, be called Life; becauſe of that Union, which ſhall then be, of Soul and Body; and the exerciſe of (at leaſt the moſt noble) faculties of Life. Yet do not I take that to be the true import of the Word here. For though it be true, that the Saints in Glory, have not only an *Union of Soul and Body*, but likewiſe a *knowledge* or *ſenſe* of that eſtate wherein

wherein they are, (which may import not only a Life, but even a Rational Life:) yet as true it is, that the Damned in Hell have ſo too; (for their Souls and Bodies ſhall not be leſs *United*; nor ſhall they be *Inſenſible* of their Woful condition:) yet is not that eſtate of theirs called a *Life* (though naturally it be ſo, and it is their miſery that it is ſo,) but *Eternal Death*; becauſe a Life of Wo and Miſery; not of Bliſs and Happineſs: A *Living Miſery*, being, in this ſenſe, the trueſt *Death*.

Secondly, As it is called *Life* for its Excellency, ſo, for its Duration, it is called *Eternal*.

It is very uſual in Scripture, in the uſe of Allegories, or Figurative expreſſions, to add ſome kind of *Epithet* to diſtinguiſh the word ſo uſed from the ſame in its native ſignification: And, when the word is uſed ſo as to expreſs figuratively ſomewhat *more excellent* than it ſelf, the *Epithet* hath ſomewhat of additional *excellency* in it. Thus Chriſt is ſaid to be the *Spiritual rock*, 1 *Cor.* 10. 4. the *Living Bread, or Manna that came down from Heaven*, Joh. 6. 50. to diſtinguiſh the words, ſo metaphorically uſed, from the Rock and Manna literally ſpoken of, in the ſtory of their travails in the Wilderneſs. And the Church of Chriſt, as *Living ſtones*, be-

come a *Spiritual house*, and a *Holy priesthood*, to offer up *Spiritual sacrifices* to God, 1 *Pet.* 2. 5. Where the Epithets serve both for distinction from the material Stones and Temple, the Levitical Priesthood, and corporeal Sacrifices; and for the commendation or preheminence of those before these. So the *new heaven*, and the *new earth*, and the *new Jerusalem*, Rev. 21. 1, 2. *Jerusalem that is above*, Gal. 4. 26. And Matth. 26. 29. *I will drink no more* (saith Christ) *of the fruit of the vine, till I drink it New with you in my Father's kingdom*: Not that Christ did intend anew to drink of such wine in his Father's Kingdom; but of a *New wine*, another sort of wine than that commonly so called; to wit, those spiritual Joys in his Father's Kingdom, which should more refresh their Hearts and Souls, than this wine did their Bodies. So; *I am the true vine, and my Father is the husbandman*, Joh. 15. 1. *I am the good shepherd*, Joh. 10. 11. Not that Christ was more truly a *Vine*, in propriety of speech, than that which we so call; or indeed a *Shepherd*, who took the care of Sheep: But that there was in Christ somewhat of another kind much more eminent, than that of the *Vine*, which did yet in some measure resemble it; and, a much greater

ter Care, but of another nature, of those he calls his Flock, than a *Shepherd* hath of his Sheep. So here; *This is life eternal:* Not a natural Life, (such as is commonly meant by the word *Life*,) a life of the Body, which after a short time is to be exchanged for Death; but a Life, a Happiness, of another nature; a far more excellent Good than what we call Life, which doth but very imperfectly express it; An *Eternal Life.*

And this *Eternity*, as it serves, in general, to distinguish this word *Life* from the ordinary acceptation; and doth import, for the kind of it, somewhat much more excellent: So it doth particularly point out that *Everlasting Duration* of this so great a Happiness. 'Tis that which, though indeed it have a Beginning, shall never have an End. And upon this account it is, that it is so often called *Eternal Life*, and *Life Everlasting*; that it were endless to enumerate the places where it is so called.

An eternal inheritance; A house eternal in the heavens; An inheritance incorruptible, and undefiled, which fadeth not away; A kingdom which cannot be moved; An eternal weight of glory; When our mortal shall have put on immortality.

Heb. 9.15. 2 Cor. 5.1. 1 Pet. 1.4. Heb. 12.28. 2 Cor. 4.17. 1 Cor. 15. 53.

And this conſideration of *Eternity*, added to that of *Life*; this everlaſting Duration, to that unſpeakable, unimaginable Happineſs; renders this *Eternal Life*, a perfect Felicity and every way compleat. For that Perfection of *Degree*, imported in the word *Life*, can admit of no addition, but that of Perfect *Continuance*, which the word *Eternal* aſſures us of. Like as, on the other hand, that perfection of *Miſery*, which attends the wicked, is capable of no greater Aggravation, than that of *Perpetuity*: ſealed up in that ſad expreſſion of a Living Miſery, *Eternal Death*. You have them both paralleled in *Matth.* 25. 46. *Theſe ſhall go into everlaſting puniſhment, but the righteous into life eternal.*

I have now done with the firſt part, the Happineſs here propoſed; *Eternal Life.*

Before I come to the ſecond, *The knowledge of God and Chriſt*; it will be requiſite to conſider, a little, the connexion of theſe together, in the word *Is*; *This* is *Life Eternal.* Which is capable of a double acceptation. For it may be underſtood either as a *Formal*, or as a *Cauſal* predication. *This is life eternal*; that is, *Herein conſiſteth* eternal life. Or elſe thus; *This is life eternal,*

eternal, that is, *This is is the way* or *means, to attain* eternal Life.

The former of theſe is very agreeable to the doctrine of the Schoolmen; who generally place the Happineſs of Heaven in the *Beatifick Viſion*; in the ſeeing or knowing of God. Grounded on ſuch places as that of *Matth.* 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* 1 Cor. 13. 9, 10, 12. *We know but in part, and we propheſie but in part; but when that which is perfect ſhall come, then that which is in part ſhall be done away: We now ſee through a glaſs darkely, but then face to face: Now I know in part, but then ſhall I know even as alſo I am known.* 2 Cor. 3. 18. *We all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory.* 1 Joh. 3. 2. *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear,* (or, *when it ſhall appear*) *we ſhall be like him: for we ſhall ſee him as he is.* With others of the like import. And certainly that Perfection of Knowledge, ſhall be at leaſt a great part of that Happineſs, which we expect in Heaven; as from theſe and other the like places is well collected. So that it is not improperly ſaid, that *Eternal Life* doth, at leaſt in part, *conſiſt* in ſuch a knowledge. Nor

Nor is it any ſufficient Objection hereunto, to ſay, That, it is not by knowledge only, as an Act of the Underſtanding, that we enjoy God, wherein our Happineſs conſiſts; but by an Act of the Will alſo, chuſing and cloſing with, and delighting in him.

For though this be true; yet neither is the Knowledge here ſpoken of, a bare *Speculative*, or Notional Knowledge, wherein the Underſtanding is alone concerned: But an *Active*, Operative Knowledge; ſuch as brings the Will, Affections, and all the Faculties into a proportionate Conformity thereunto. And in ſuch a Knowledge of God in the Underſtanding, attended with ſuch a Conformity in the Will and other Faculties, it is not to be denyed that our Happineſs doth conſiſt; even that of Eternal Life.

Yet (without excluding this ſenſe) I take the words here to be rather a *Cauſal* Predication: aſſigning the way or Means whereby Eternal Life is attained. *This is life eternal*, that is, this is the Way to attain Eternal Life; *To know thee the only true God*, &c. The knowledge of God and Chriſt, being the direct way to attain Eternal Life. Parallel to which, is that of our Saviour, *Joh.* 12. 50. *His commandment is life everlaſting.*

everlaſting. And very frequent elſewhere are ſuch *Metonymies* of the *Effect* for the Cauſe. *I am the reſurrection, and the life,* ſaith Chriſt, *Joh.* 11. 25. that is, The Authour of it. So *Luk.* 12. 15. *Man's life conſiſteth not in the abundance of the things which he poſſeſſeth*; that is, it doth not depend upon it; it is not ſecured by it: or as Chriſt elſewhere, *Matth.* 4. 4. (out of *Deut.* 8. 3.) *Man liveth not by bread alone*, &c. And *Moſes*, ſpeaking of their diligent obſerving the Commands of God, *Deut.* 32. 47. *This is your life,* (ſaith he) *and through this thing you ſhall prolong your days*: (where the latter Clauſe is enegetical of the former:) juſt in the ſame form with the words here, *This is life eternal*; that is, hereby they ſhall attain eternal Life.

This therefore being the moſt plain and ſimple Interpretation of the Words: We are now to enquire particularly, what that is that Chriſt here ſays to be Eternal Life, or rather the Way thereunto. *That they may know thee the only true God*; *and, whom thou haſt ſent, Jeſus Chriſt.*

Which contains in brief the Doctrine of the *Goſpel*, or *Chriſtian Religion*: Diſtinguiſhed into two parts, *The Knowledge of God*, and *The Knowledge*

Knowledge of Jesus Christ. Both which are neceſſary to bring us to Eternal Life.

I ſhall ſpeak, *firſt*, to the former of theſe two; the Knowledge of God; that is, of *God the Creatour* and *Lord of all*; as contradiſtinguiſhed to that of *Chriſt* the *Redeemer*. Ἵνα γινώσκωσί σε, τὸν μόνον ἀληθινὸν Θεόν, *That they might know thee the only true God.*

By *Thee*, or the Perſon here ſpoken to, we are to underſtand *God*, the Father of our Lord Jeſus Chriſt; (For to him it is manifeſt, that Chriſt doth here direct his Prayer:) Yet not ſo much in his *Perſonal* as in his *Eſſential* conſideration. For it is not the *Perſonality*, but the *Eſſence* of the Father, that determines him to be *the only true God.*

We have therefore, in the Object of this Knowledge, at leaſt, theſe Three Propoſitions:

I. That there is a God. II. That there is but One (True) God. III. That God, the Father of our Lord Jeſus Chriſt, is this God.

I. The Firſt of theſe ſtrikes at *Atheiſm*, or thoſe that deny a God. And that we know thus much is neceſſary from that of *Heb.* 11. 6. *He that cometh unto God, muſt believe that God is,*

is, and that he is a rewarder of those that diligently seek him. Πιστεῦσαι δεῖ ὅτι ἔστι. He must believe, *That there is a God.* Nay, he must believe also somewhat of *What he is*: Not fansie to himself somewhat under the name of God, which indeed is not a God; or notions inconsistent with that of a Deity; as those, *Psal.* 50. 21. *Thou thoughtest that I was altogether such a one as thy self*: or the like. For to believe such a false notion of God, is not to believe a God, but to believe an Idol.

We are next to know, as that there is a God; so, That there is but One God. I mean; But One True God. For *there are indeed*, as the Apostle tells us, 1 *Cor.* 8. 4, 5, 6. *Gods many, and Lords many*; that is, there are *that are called Gods*, (for so he explains himself) *but to us there is but One God; We know*, (saith he) *that there is no other God but One.* And this indeed depends upon the former. For he that doth, according to a true notion of God, know That there is a God; must needs know also that there is *but One.* For the true notion of God, including Infinite, Absolute, Perfect, &c. must needs also include Unity; for it is inconsistent that there should be many such. So that, in a manner, Polytheism includes A-

theiſm. He that believes many Gods, doth, in effect, not believe any: that is, not any ſuch Being as of which it is impoſſible there ſhould be more than One.

We are, *Thirdly*, to know, that *This* God, is that onely True God. I ſay, This God; whom we have variouſly deſigned in Scripture, by ſeveral Characters. *The God that made Heaven and Earth*: *The living God*: *The God of Iſrael*: *The God whoſe name is Jehovah*: And (as here, and elſewhere frequently in the New Teſtament) *the Father of our Lord Jeſus Chriſt*. By which and other the like Characters, he is diſtinguiſhed from all falſe Gods, from all pretended Deities. This God we are to know to be the onely True God.

But, when I ſay, That the *Father of our Lord Jeſus Chriſt* is this *onely True God*; I add, That this appertains not ſo much to his *Perſonality* as to his *Eſſence*. For though the three Perſons in the Sacred Trinity, be diſtinguiſhed each from other by their *Perſonalities*, (the Father is not the Son, nor the Son the Father, *&c.*) yet they all communicate in the common *Eſſence*; whereby the Son as well as the Father, and the Holy Ghoſt as either, is this *Onely True God*. The Perſon of the *Father* is indeed *True*

God,

God, but not according to his Perſonality, but according to his Eſſence. And the Perſon of the *Son* is God alſo, and the True God; yet not another, but *the ſame* True God. And the *Holy Ghoſt* likewiſe. According to that of *Joh.* 10. 30. *I and my Father are One*: That is, *One God*, though not *One Perſon*. And 1 *Joh.* 5. 7. *There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe Three are One.* Three, and yet One. Three Perſons, yet but One God. They are all this One, this Onely True God; beſide whom there is no God.

I know there are ſome who would be glad to take advantage of this place, to the Derogation of the Divinity of Chriſt, and of the Holy Ghoſt. As if it were here affirmed, That *the Father onely* were *True God*: and therefore, not the Son, nor the Holy Ghoſt.

But the Cavil is obvious, and the Anſwer eaſie. It is not ſaid that the *Father Onely* is True God; but that the Father is *the onely True God*; he is that God beſide whom there is no other True God: which may well enough be ſaid, though the Son alſo (as indeed he is) be *that ſame True God*; and the Holy Ghoſt likewiſe. Indeed ſhould we ſay, That the

Son were alſo *True God*, and *another* God; the Father could not then be ſaid to be the *Onely* True God, ſince that there would be another True God beſide this. (And the like of the Holy Ghoſt.) But to ſay that the Son is *the Same* True God, is well conſiſtent with it. For though another Perſon than the Father be True God, yet, becauſe not Another God, this One God remains ſtill the Onely True God. And the original words are to this purpoſe very clear; Ἵνα γινώσκωσί σε, τὸν μόνον ἀληθινὸν Θεὸν. Where the Article τὸν coming before μόνον, (not after it) doth determine it to be a reſtriction of the Prædicate, not of the Subject. 'Tis not σὲ μόνον, τὸν ἀληθινὸν Θεὸν, but σὲ, τὸν μόνον ἀληθινὸν Θεὸν. Not *Thee onely* to be *the True God*; but (as we truly render it) *Thee* to be *the onely True God.* That is; To know Thee to be that God, beſide which God there is no other True God; though another beſide Thee be likewiſe this onely True God; *viz.* the ſame God with Thee, though not the ſame Perſon. It excludes only a Plurality of Gods, not a Plurality of Perſons in the ſame God-head. 'Tis true indeed, That this Divinity, is not, in this place, ſo directly Affirmed, either of the Son, or the Holy Ghoſt: But, neither is it Denyed:

And

And therefore it is to receive its decision from other places where it is affirmed clearly.

And thus much concerning the first branch of this Knowledge, the Knowledge of God. *To know Thee, the only True God.*

There is another piece of Knowledge necessary to the attainment of Eternal Life; the Knowledge of Christ. For so it follows, *And Jesus Christ whom thou hast sent.*

'Tis true, that had we continued in that Estate wherein Man was at first Created, there had been no necessity of this second branch of Knowledge. For, had there been no Sin, there had been no need of a Saviour: and consequently, not of this knowledge of Jesus Christ. A knowledge of God, the onely True God, with an Obedience conformable thereunto, had then been enough to make us Happy. But Man, by his Fall, having contracted an Estate of Misery; there is now no Restitution to our lost Happiness, but by a Redemption; and there is no Redemption, but by Jesus Christ. For as *there is but One God*; so, *but One Mediator between God and Man, the Man Christ Jesus*, 1 Tim. 2. 5. *Neither is there any other name given to men, whereby we must be saved, but that of Jesus Christ of Nazareth*; *whom*

they

they Crucified, and God raiſed from the dead: (Act. 4. 10, 12.) *There is no Salvation in any other.* It is neceſſary therefore, to the attainment of Eternal Life, that we know Him, in this Capacity.

What we are to know concerning him, though we cannot expect, in ſo few words, toh ave clearly ſet down, without a Comment from other places to give light to them: Yet at leaſt three things ſeem in theſe words to be pointed at; His Divinity, His Incarnation, and His Mediatory Office.

1. His *Divinity*; in that he is the *Son of God.* For he calls him *Father*, whom he ſays we muſt know to be the *onely True God.* Indeed, were he onely the Son of God in ſuch a ſenſe as *Adam* is ſo called, *Luke* 3. 38. or the *Angels* thought to be, *Job* 1. 6. that is, by *Creation*; or as *Saints* are ſo called (*Rom.* 8. and elſewhere.) that is, by *Adoption*; it would not infer a Divinity. But to be (as Chriſt is) the *Son* of God by *Eternal Generation*, argues a Communication in the *ſame Nature.* As the Apoſtle infers, Heb. 1. 5. *For to which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee?* This *onely begotten of the Father*, muſt needs be alſo of the *ſame nature* with the Father;

Father; and therefore, God, as he is.

And this Argument, (however now perhaps there are who endeavour to elude it) the Jews, his Enemies, thought to be concluſive. For when they obſerved him to call *God his Father*, or pretend himſelf to be *the Son of God*; eſpecially, *the Chriſt the Son of God*; they did not underſtand him to ſpeak in ſuch a ſenſe as when themſelves were commonly wont ſo to ſpeak (as Joh. 8. 41. *We are not born of fornication*; *we have one Father, even God*;) but in ſuch a ſenſe as they judged Blaſphemous, (and had been ſo indeed, had it not been true;) who *therefore ſought the more to kill him*, (Joh. 5. 18.) *becauſe he ſaid, That God was his Father*; *making himſelf Equal with God.* And the *High Prieſt* (Matth. 26. 65.) *rent his Cloths, ſaying, He ſpeaketh Blaſphemy*, when our Saviour affirmed before him, That *he was the Chriſt, the Son of God.* 'Twas manifeſt therefore, that he ſo ſpake, and they ſo underſtood him, of ſuch a *Son-ſhip* as argued a *Divinity*, a being *equal with God.*

2. His *Humanity*, or Incarnation, is pointed at, in theſe words, *whom thou haſt ſent.* For by the Fathers *ſending him*, or his *coming into the World*, is clearly meant his being *Incarnate*, or *made*

made Man. As Gal. 4. 4. *God ſent his Son made of a Woman.* And Joh. 1. 14. *The Word was made Fleſh, and dwelt amongſt us.*

3. His *Mediatory Office*, is implyed as well in the Title *Chriſt*, added to his Name *Jeſus*; as in that of his being *ſent by God. Jeſus the Chriſt*, or *Jeſus the Meſſiah*, *whom thou haſt ſent.* For as his Name *Jeſus* doth deſign the Perſon; ſo the Title *Chriſt*, that is *Meſſiah*, (that in Greek, anſwering to this in Hebrew, and both ſignifying the *Anointed*) doth import the Office, to which he was deſigned, and for which he was ſent. For God did not ſend him, to no purpoſe; but ſent him for this end, for this Work, *To be the Mediator between God and Man*; *To reconcile us to the Father*; *To make an Atonement or Propitiation for us. To take away the ſins of the World*; *To obtain Eternal Redemption*; *To procure an Everlaſting Inheritance*; *a purchaſed Poſſeſſion*; *To make Interceſſion for us*; *To ſave to the uttermoſt thoſe that come unto God by him.* Or, as *Joh.* 3. 16, 17. (where all the three Particulars are likewiſe intimated) *God therefore ſent his onely begotten Son into the World, that whoſoever believes in him ſhould not periſh, but have Everlaſting Life.*

1 Tim. 2. 5. Col. 10. 20, 21. Rom. 5. 10, 11. & *alibi.* 1 Joh. 2. 2. Joh. 1. 29. Heb. 9. 12, 15. Eph. 1. 14. Heb. 7. 25.

And

And now, having gone through the whole Text, we might, if time would ſuffer, look back upon it to take a new Survey thereof, and collect from thence ſome of thoſe particular deductions which might concern our practice. For certainly, the Knowledge which Chriſt here declares *neceſſary* to *Eternal Life*, and the *means* conducing thereunto, is not a bare *Notional knowledge*, or a pure *ſpeculative Belief*, (ſuch as *the Devils* may have as well as we;) Jam. 2 19. but an *operative Knowledge*, a *practical Faith*, a Faith *fruitful in good Works*; without which thoſe ſpeculative notions will never bring us to Heaven. And therefore, without ingaging in the nice Diſputes, of Juſtification by Faith alone, or Works concurring thereunto; this is on all hands agreed without diſpute, That *Faith without good Works* will never juſtify us. Whatever their influence be, in Juſtification; their Preſence at leaſt is neceſſary. Without *Doing*, we cannot, in God's account, be reputed either to *Believe* or *Know*. Thoſe that *obey him not*, are reckoned, in God's account, amongſt thoſe that *Know not God*: at leaſt amongſt thoſe *who profeſs they know God, but do in their works deny him.* Who ſhall be ſo far, by ſuch a Knowledge, from obtaining *Eternal*

2 Theſ. 1. 8.

Tit. 1. 16.

nal Life, that *Chriſt ſhall come in flaming fire to take vengeance on them, and to puniſh them with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his Power.*

In particular: *If we know God, to be the onely True God*; Then muſt we *Love* him, *Fear* him, *Worſhip* him, and *Obey* him. Nor doth the knowledge of Chriſt, as *Mediator*, abate any thing of this *Duty*. For though he came to
Gal. 3. 13. *take away the Curſe of the Law, by being made a Curſe for us*; yet not our *Obligation* thereunto.
Matth. 5. 17. *He came not to deſtroy the Law*, or make it leſs obligatory to duty, *but to fulfill it*. I may add; That, thoſe, who will not *acknowledge* themſelves under the *Obligation* of it, have reaſon to fear, they be yet under the *Curſe* of it.

Again, *If we know Chriſt whom he hath ſent*; It will be our duty then to *Believe in him*; (For
Joh. 17. 2. 'tis, *to thoſe onely*, that *Chriſt doth give eternal life*.) And, ſo to *Believe* in him, as to *Obey*
2 Theſ. 1. 8. him; For, *to thoſe who obey not the Goſpel of his Son*, it is, that *Chriſt ſhall render vengeance in flaming fire.*

Furthermore: If in this Chriſt we hope to have *Eternal Life*; how ſhould this excite our *Rejoicing* and *Thankfulneſs* for ſo *great Salvation!* Not by Rioting and Drunkenneſs; by Revelling

velling, and Debauchery; (which is the Abuſe, not the Celebration, of this Solemnity, in memory of Chriſt's Incarnation;) But by a *pious* Remembrance and Commemoration of that Redemption obtained for us: ſuch as may be to the *Honour*, not the Reproach, of him that came to *Redeem us from our vain Converſation: That, denying ungodlineſs and worldly luſts, we ſhould live Godly, Righteouſly, and Soberly in this preſent World: Looking for that bleſſed hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf, a peculiar People, zealous of good Works.* 1 Pet. 1. 18. Tit. 2. 12, 13, 14.

To whom with the Father and the Holy Ghoſt, be Glory for evermore.

The End of the Firſt Sermon.

A Second

SERMON

Concerning the

TRINITY:

TO THE

UNIVERSITY of *Oxford.*

April 26. 1691.

JOH. xvij. 3.

Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε, τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας, Ἰησοῦν Χριστόν.

And this is life eternal, that they might know thee the onely true God, and Jeſus Chriſt, whom thou haſt ſent.

IT is now a great many years ſince, in this Place (if not to this Auditory) I did diſcourſe of theſe Words. I ſhall repeat very little of that Diſcourſe: But think fit to add ſomewhat to what was then ſaid. Our

Our Saviour, in the three Chapters next foregoing (the 14*th*, 15*th*, and 16*th*. Chapters of S. *John*'s Goſpel) had made a large Diſcourſe to his Diſciples (after his Inſtitution of the Lord's Supper) the night before he was to Die; which (in this 17*th*. Chapter) he cloſeth with a Prayer, to his Father, in their behalf.

Wherein having made mention of *Eternal Life* (ver. 2.) which he was to *give*, to as many as the Father had *given him*, (that is, to as many as ſhould effectually Believe in him;) he ſubjoins this *Epiphonema*, *And This is Life Eternal, That they might know Thee, the only True God; and, whom thou haſt ſent, Jeſus Chriſt.*

In which words, we have Two things propoſed to us: The Chriſtian's *Happineſs*; And, The *Means* whereby it is to be attained.

I. The *Chriſtian's Happineſs*, is called *Life*, as to its *Excellency*: and *Eternal*, as to its *Duration*. Which is *Begun* here, in the Kingdom of *Grace*: and is to be *Perfected*, and for ever *Continued*, in that of *Glory*.

II. The *Means* to attain it, is the *Knowledge* of *God* and *Chriſt*.

Where, by *Knowledge*, I do not underſtand a meer *Notional* or *Speculative* Knowledge;

(For

(For ſuch I preſume the Devils may have in as large a proportion as any of us, and yet never attain *Eternal Life*:) But an *Active, Practical* Knowledge: Such a Knowledge as is attended with *Faith* and with *Practice* ſuitable thereunto. As in that of *Iſa.* 53. 11. *By his Knowledge,* (that is, by the Knowledge of Him) *ſhall my righteous Servant juſtifie many*: That is, by *Faith* in him, attended with a ſuitable *Practice* to it.

The *Object* of this Knowledge is declared to be twofold. 1. The Knowledge of *God*; and 2. The Knowledge of *Chriſt*. *To know Thee the onely True God*; that's one part. *And* (*whom thou haſt ſent*) *Jeſus Chriſt*; that's the other.

And each of theſe contains ſeveral Particulars.

The former of them contains at leaſt theſe Three. 1. That there is a *God*. 2. That there is *but One* (True) *God*. 3. That the *Father of our Lord Jeſus Chriſt*, is this *Onely True God*. He is *that God*, beſides *which God*, there is *no other* True God. And, though *Jeſus Chriſt* be *God* alſo; yet not *another* God, but *the ſame* True God. For *He and the Father are One*. Joh. 10. 30.

In the latter of them (the Knowledge of Chriſt) are Three things alſo. 1. His *Divi-*

nity.

nity. 2. His *Humanity.* And 3. His *Mediatory Office.* Which are here briefly insinuated; and are elsewhere more fully expressed.

1. His *Divinity*, in that he is the *Son* of the *Father*, who is the *Onely True God*: Not by *Creation*, as *Adam* and the *Angels* are called the Sons of God: nor by *Adoption*, as are the *Righteous*, who truly believe in Christ: But by *Generation*, as the *Onely Begotten of the Father*, (*Joh.* 1. 14.) and therefore of the *same Nature* with the Father.

2. His *Humanity*; implyed in these words, *Whom Thou hast sent.* That is, *So* sent as to be *made of a Woman*: so sent as to be *made Flesh.* Gal. 4. 4. Joh. 1. 14.

3. His *Mediatory Office*: implyed in the Title *Christ*, added to the Name *Jesus*, (*And, whom Thou hast sent, Jesus Christ.*) He was *so sent*, as to be *the Christ*, the *Messias.* So sent, as that *the World through him might be Saved*: So, as that *whosoever Believes in him should not Perish, but have Everlasting Life.* Joh. 3. 16, 17.

Of all which Points I did then Discourse more largely; and therefore do now but name them.

But I did then further observe, from the *Order* of the Words, (to obviate a Cavil of the

the *Socinians*,) that the Word *Onely* (μόνον) is here Reſtrictive, not of (the *Subject*) *Thee*; but of (the *Predicate*) the *True God*. Of which I intend (with God's Aſſiſtance, and your Patience) to ſpeak further at this time.

Objection I.

The firſt and great *Objection* of the *Socinians*, from this place, againſt the *Divinity of Chriſt*, and the Doctrine of the *Trinity*, is this; If the *Father* be the *onely true God*; then the *Son*, or *Holy-Ghoſt*, is *not God*, or *not the True God*; but *the Father onely*.

To which I ſhall give Three things in Anſwer.

1. This Argument is a plain *Fallacy*; which they put upon us, by a willful perverting the Order of the Words. For it is not ſaid *Thee Onely* to be the *True God*, (as if not the *Son* alſo, or the *Holy-Ghoſt*, were the *True God*, but *the Father onely*:) But, *to Know Thee* (not *Thee onely*, or *Onely Thee*,) to be the *Onely true God*. Nor is it ſo in our *Engliſh* Tranſlation onely; but in the Original *Greek*: ἵνα γινώσκωσί σε, τὸν μόνον ἀληθινὸν θεόν. It is not σε μόνον, τὸν, but σε, τὸν μόνον ἀληθινὸν θεόν. Where the Article τὸν coming after σὲ, and before μόνον, doth deter-

mine the Reſtrictive μόνον, not to be applied to the *Subject* σὲ, but to the *Predicate*, ἀληθινὸν Θεόν. Juſt as, in our Engliſh, the Article *The*, coming between *Thee* and *Onely*, doth confine the word *Onely*, not to *Thee* (that went before,) but to *True God*, which follows. *To know Thee* (not *onely Thee*,) *the onely true God.* That is, to know *Thee* to be *that God*, beſide *which God*, there is *no other* true God. Which we readily Acknowledge, and Profeſs.

And then the *Socinians* Argument will appear juſt in this Form: The *God of Abraham* is the *Onely true God*; And therefore not the *God of Iſaac*, nor the *God of Jacob*. Yes, ſay I; the God of *Iſaac* is *the ſame* God with the God of *Abraham*; And therefore *the True God* as he is. And the God of *Jacob*, likewiſe.

And this one Anſwer doth fully ſatisfy the Objection, and there needs no more. Yet I ſhall add Two other things (though they might here be ſpared) becauſe they may be of uſe elſewhere.

2. I ſay further: If it had been ſaid (as it is not) *Thee Onely*; yet even this would not exclude any who is *the ſame with Him.* And therefore, not the *Son*, nor the *Holy-Ghoſt*; ſince they are *One and the ſame God with Him.* (I

and

and the Father are One, Joh. 10. 30. *Theſe Three are One*, 1 Joh. 5. 7.)

To which purpoſe, conſider we what we have *Jer.* 16. 14, 15. and again *Jer.* 23. 7, 8. *Behold the days come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth that brought up the Children of Iſrael out of the land of Egypt; But, The Lord liveth that brought up the Children of Iſrael from the land of the North,* or *out of the North Country.* Now we are told by God himſelf, Exod. 20. 2, 3. *I am the Lord thy God, which brought thee out of the land of Egypt,--- Thou ſhalt have no other God but ME.* Shall we therefore argue thus; The God who *brought Iſrael out of Egypt*, is the *onely true God*; and we muſt *have no other God but HIM.* Therefore, not him *who brought Iſrael out of the North-Country?* Yes, ſay I, *Him* alſo. For the God *who brought them out of the North-Country*, is the *ſame God*, with him *who brought them out of Egypt*, (not *another God*, though deſigned by *another Character*,) and therefore, in having *Him*, we have not *another* God. So here; *To Know thee onely* (if it had been ſo ſaid, as it is not;) it had implied no more but thus, *Not any who is not the ſame God with Thee.* To Know *Thee Onely* (and not any other, who is not the ſame God with

Thee) to be *the true God.* Which therefore would not exclude the *Son* nor *Holy Ghoſt*, who are the *ſame God* with the *Father.* But of this Anſwer, there is no need in this place, becauſe it is not ſaid *Thee Onely*, or *onely Thee.*

3. I ſay further; If it had been ſaid (as it is not) *Thee Onely*, (as the *Socinians* would have it to be underſtood;) I would then ſay, This were an *Eſſential* Predication, rather than a *Perſonal.* That is, That the Predicate *True God*, is affirmed of him in regard of his *Eſſence*, rather than of his *Perſonality.* As belonging to the *Eſſence*, which is common to the *Three Perſons*, not as peculiar to the *Perſon* of the *Father.* Like as if it were ſaid, *David the King of Iſrael*, or *David the Father of Solomon*, is a *Reaſonable Creature*, or *endued with Reaſon*; this *being endued with Reaſon*, doth not belong to him as *King of Iſrael*, nor as *Father of Solomon*; but, as he is a *Man* (though denominated by theſe Relations,) and is equivalent to this, *The Man* (who is Father of *Solomon*, and King of *Iſrael*) is *endued with Reaſon.* So if it be ſaid, that *David King of Iſrael*, and He *onely*, was *Father of Solomon*: it is not intended, that he was ſo *as King of Iſrael* (much leſs, in that capacity *Onely*,) but rather, as the *Man* who

begot

begot him; though deſigned by that Character. So here; God the *Creator* is *the Onely True God*: and God the *Redeemer* likewiſe; (*Thus ſaith the Lord thy* **Redeemer** *the Holy One of Iſrael, the Lord of Hoſts, I am the Firſt and I am the Laſt, and beſide ME there is no God, Iſa.* 41. 14. *Iſa.* 44. 6. applyed to Chriſt, *Rev.* 1. 8, 17. *Rev.* 22. 13, 16.) Shall we therefore argue, That *God the* **Redeemer** is the Onely True God, and *beſide* **Him** there is *no God*, therefore not God the *Creator*? No, we muſt not ſo argue. For it is not *as Redeemer*, or *as Creator*, that he is the *Onely True God*, but *as God*. (It may be *prædicatio* καθ' αὐτὸ, but not καθ' ὅλα πρῶτον.) For he was *the Onely True God* from all *Eternity*; but it was *in Time* that he *made the World*, and was the *Redeemer* of Mankind.

And this both the *Arian*, and the *Socinian*, muſt needs acknowledge as to the place before us. For when Chriſt ſaith, *To know Thee* (*Father*) *the Onely True God*; it cannot (according to their Principles) be ſaid of him as *Father of our Lord Jeſus Chriſt*, but as *God*. For if Chriſt be onely a *Titular* God, or a *Creature*-God, (as they would have it,) there was a time, or moment, when he *was not*, (ἦν ὅτε οὐκ ἦν,) and therefore, when God was not *his Father*.

ther. But he was *the Onely True God* from all *Eternity*; and therefore muſt be here ſo called, not as *Father of our Lord Jeſus Chriſt*, but as *God.* Not according to his *Perſonality*, but according to his *Eſſence*; which, we ſay, is common to the *Three Perſons*: Who are the *ſame God*, though under different *Denominations.*

But theſe two latter Anſwers, (though they be True and Solid,) are not neceſſary to this place; becauſe it is not ſaid *Thee Onely.* Yet I here name them, becauſe they may be of uſe to anſwer ſome like Objection raiſed from ſome other place.

The full import of the words, is this, *That the Father of our Lord Jeſus Chriſt, is that God, beſide which God, there is no other True God.* Or, *There is no other True God, beſide that God, which is the Father of our Lord Jeſus Chriſt.* And this we do fully agree with, when we ſay, That the *Son* and the *Holy-Ghoſt*, are not *another* God, but *the ſame* True God with the *Father.*

Objection II.

It may perhaps be next Objected, That though this place do not *Deny* the Son and Holy-Ghoſt to be the True God, (meaning thereby, the ſame God with the Father:) Yet neither doth it *Prove* them ſo to be. I an-

I anſwer. 'Tis true: This place alone, (without the concurrence of others) doth not *Prove* the *Trinity*. (And it is much if it ſhould, where there are but *Two* mentioned.) Nor is it brought by us to that purpoſe. We only Anſwer the Objections brought againſt it by others, from this place: And leave the Proof of it to be fetched from other places in concurrence with this.

I have obſerved elſewhere (*Lett.* 3.) that if we ſhould read it thus, *To know Thee to be the Onely True God; and him alſo whom thou haſt ſent, Jeſus Chriſt*, (as implying him alſo to be *the ſame* True God:) Or thus, *To know Thee, and (whom thou haſt ſent) Jeſus Chriſt, the Only True God:* The words will well bear it, without any force put upon them.

Nor is this only a new Notion of my own. For I (ſince) find, that S. *Auſtin* had ſaid the ſame long ago, in his *Epiſt.* 174. (ſpeaking to *Paſcentius*, an *Arian*, concerning this place) *De Patre tantummodo vos vultis intelligi, quod ait, Ut cognoſcant Te unum verum Deum, &, quem miſiſti, Jeſum Chriſtum; Ubi nos ſubaudimus, etiam Jeſum Chriſtum verum Deum: Ut hæc ſit ſententia, Te, &, quem miſiſti, Jeſum Chriſtum, cognoſcant unum verum Deum. Ne illa conſequatur abſurditas, ut,*

ut, ſi propterea non eſt verus Deus Jeſus Chriſtus, quia dictum eſt Patri, Te unum verum Deum: propterea non ſit Dominus Pater, quia dictum eſt de Chriſto, Unus Dominus. Where he takes the meaning to be this, *To know Thee, and, whom thou haſt ſent, Jeſus Chriſt, the Onely True God*; which he backs with this Argument; Becauſe if we ſhould here on this account exclude the *Son* from being the *True God*; we might, for the ſame reaſon, exclude the *Father* from being the *Lord*, becauſe it is ſaid (1 *Cor.* 8. 6.) *One Lord, Jeſus Chriſt.*

Yet even this, though it might prove it, as to the *Son*, it would not hence conclude it, as to the *Holy-Ghoſt*. But the concurrence of other places, will prove it more clearly as to both. I ſhall ſhew it of each.

As to the *Son*, we have it clearly affirmed, by the ſame S. *John*, (who beſt underſtood the import of his own words) that he is alſo *the True God*; (ſo that it was not intended here to exclude him.) 1 *Joh.* 5. 20. *We are in him that is True, even in his Son Jeſus Chriſt: This is the True God.* (And therefore not *onely* the Father.) And he had before told us (from Chriſt's own words) *Joh.* 10. 30. *I and my Father are One.*

Nor is it here meant of *one in Teſtimony*, as the

the *Socinians* would have it underſtood elſewhere, (there being in the Context here no mention of *Teſtimony* at all:) But it muſt be meant of *One God*. And this is manifeſt from the Inference which the *Jews* made from it. For they did thereupon *take up ſtones to ſtone him*, as for (what they call) *Blaſphemy*: *Becauſe thou* (ſay they) *being a Man, makeſt thy ſelf God*, ver. 31, 32, 33. For which Inference there had been no Pretence, if by *One*, they had not underſtood *One God*.

And the High Prieſt in like manner, *Matth.* 26. 63, 64, 65. *I adjure thee* (ſaith he) *by the Living God, that thou tell us whether thou be the Chriſt, the Son of God*; To which when Chriſt had anſwered, *Thou haſt ſaid*, (dicis quod res eſt,) *He rent his clothes, ſaying, He hath ſpoken Blaſphemy, What further need have we of witneſſes?* For to ſay that he was *the Chriſt, the Son of God*; or (as it is in *Mark* 14. 61.) *The Chriſt, the Son of the Bleſſed*; was underſtood by them to be the ſame, as to call himſelf *God*. Which had been *Blaſphemy*, had it not been *True*.

And what is ſaid of Chriſt, *Joh.* 10. 30. *I and the Father are One*; is ſaid of all *Three*, by the ſame St. *John*, (1 *Joh.* 5. 7.) *The Father, the Word, and the Holy Ghoſt; theſe Three are One.*

Objection III.

It is Objected, that theſe words, laſt cited, are ſaid to have been wanting in ſome Tranſlations, or ſome ancient Copies.

Anſw. Be it ſo. And ſo are ſome whole Epiſtles wanting in ſome Tranſlations. And conſiderable parts of ſome other Chapters. But we are not therefore to caſt them away as not Genuine. The IId. and IIId. Epiſtles of St. *John*, and that of *Jude*, are ſaid to have been wanting in the *Syriack* and *Arabick* Tranſlations: And the Story of the *Woman taken in Adultery*, *Joh.* 8. wanting in the *Gothick* Goſpels: And part of the laſt Chapter of St. *Mark*'s Goſpel, is ſaid to be wanting in ſome Books: And the *Doxology* in the cloſe of the Lord's Prayer: And the like in divers others. But we muſt not thence conclude them not to be Genuine, and put them out of our Bibles, becauſe they have chanced to be omitted in ſome Books.

And it is ſo far from being ſtrange, that ſuch Omiſſions ſhould ſometimes happen; that it is very ſtrange (if there were not a great Providence of God to preſerve the Scriptures pure and entire) that there ſhould be no more ſuch miſtakes than what are found. For (before

(before the convenience of Printing was found out) when Copies were to be ſingly tranſcribed one from another, and even thoſe but in a few hands: 'Twas very poſſible, (and hardly avoidable,) even for a diligent Tranſcriber, ſometime to skip a line. Eſpecially, (which is the caſe here) when ſome of the ſame words do again recur after a line or two; Men are very ſubject, both in Writing and Printing, (as thoſe well know who are verſed in either,) to leap from one word, to the ſame recurring ſoon after. Nor is ſuch Omiſſion (when it happens) readily diſcerned, if (as here) the ſenſe be not manifeſtly diſturbed by it.

Now when ſuch variety of Copies happens (that words be found in ſome, which are wanting in others,) this muſt either happen by a Caſual miſ-take, (without any deſign of Fraud:) or by a willful Falſification; as to ſerve a particular turn; (which I take to be the caſe of the Papiſts, *Indices Expurgatorii.*)

And, as to the words in queſtion; If the difference of Copies happened at firſt by a Caſual miſtake, (as I am apt to think,) 'tis very eaſy for a Tranſcriber (unawares) to *leave out* a Line which was in his Copy (eſpecially where ſuch omiſſion doth not ma-

nifeſtly diſturb the ſenſe;) but not to *put in* a line which was not there. And, in ſuch caſe, the Fuller Copy is likelyeſt to be True, and the Omiſſion to be a Fault. Which happening (as it ſeems it did) ſome hundreds of years ago, in ſome one Copy; it might eaſily paſs (unobſerved) into many others tranſcribed thence (and ſo to others derived from thoſe Tranſcripts.) But an *Inſertion* (of what was not in their Copy) muſt needs be willful, and not caſual.

On the other ſide; If this variety of Copies were at firſt from a *willful Falſification*; It is much more likely to be a willful *Omiſſion* of the *Arians*, in ſome of their Copies, (which might be done ſilently, and unobſerved;) than by a willful *Inſertion* of the *Orthodox*.

For the Inſertion of ſuch a clauſe, if wholly New, and which had never before been Heard of; would have been preſently detected by the *Arians*, as ſoon as ever it ſhould be urged againſt them.

Nor was any advantage to be made of it by the Orthodox, ſince the *Divinity of Chriſt* (which was the Point then in queſtion) might be as ſtrongly urged from that in St. *John's* Goſpel, *I and the Father are One*, as from this

in

in his Epiſtle, *Theſe Three are One.* And therefore it is not likely that the Orthodox ſhould willfully make any ſuch Falſification, from whence they could promiſe themſelves no advantage. Nor do I find, it was ever charged upon them by the ancient *Arians* in thoſe days: though *Athanaſius* and others urged it againſt them. And in very ancient Copies, in which it had been left out, it is found ſupplied in the Margin, as having been faultily omitted.

And it is the more likely to be Genuine, becauſe in this clauſe (*The Father, the Word, and the Holy-Ghoſt*) the *ſecond Perſon* is called *ſimpliciter*, ὁ λόγος, *the Word*; which is St. *John*'s Language, both here, and in his Goſpel, *Joh.* 1. And is (I think) peculiar to him; and not ſo uſed by any other of the Holy Writers of the New Teſtament.

I do not deny but that this *ſecond Perſon* may be called the *Word of God*, in *Heb.* 11. 3. *By Faith we underſtand that the Worlds were framed by the Word of God.* And 2 Pet. 3. 5,7. *By the Word of God were the Heavens of old, and the Earth,* &c. *and by the ſame Word they are kept in ſtore.* As he is by the ſame St. *John*, Rev. 19. 13. *His name is called, the Word of God.* But to call him *the Word* abſolutely (without other addition) I think

think is peculiar to St. *John*. And therefore much more likely in this place, to have proceeded from the ſame *Pen*, and not to have been inſerted by an Interpolater ſome hundreds of years after. And that clauſe *Theſe Three are One*, in the Epiſtle, agreeing ſo well with *I and the Father are one* in the Goſpel, is a further confirmation of their being both from the ſame Pen.

Add to this, That the *Antitheſis* which we find in the *7th* and *8th Verſes*, is ſo very *Natural*; that it is a great Preſumption to be Genuine. *There are Three that bear record in Heaven, The Father, the Word, and the Holy Ghoſt, and theſe Three are One: And there are Three that bear witneſs in Earth, The Spirit, and the Water, and the Blood, and theſe Three agree in One.* Which as it ſtands, is very Natural; but the latter clauſe would ſeem lame without the former: and the words *in Earth* wholly redundant in the latter, if not by *Antitheſis* to anſwer to the words *in Heaven*, in the former Verſe.

And that it was anciently ſo read, appears from St. *Cyprian*, by whom it is twice cited (in his Book *De Unitate Eccleſiæ*, and in his *Epiſtle ad Jubaianum*) before the *Arian* Controverſy was on foot.

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In the former place, (arguing for the Church's *Unity*, not to be broken by *Schiſms*) he ſpeaks thus. *Dicit Dominus, Ego & Pater unum ſumus. Et iterum de Patre & Filio & Spiritu Sancto, ſcriptum eſt, Et hi tres unum ſunt. Et quiſquam credit hanc Unitatem de divina firmitate venientem, ſacramentis cœleſtibus cohærentem, ſcindi in Eccleſia poſſe?* That is, *Our Lord ſaith, I and the Father are One: And again, of the Father, Son and Holy Ghoſt, It is Written, Theſe Three are One. And who can believe, that this Unity of the Church, proceeding from this Firm Union in God, and united by the Heavenly Sacraments, can be ſeparated in the Church?* Where he argues for the *Unity of the Church* (not to be divided by Schiſm) by two Arguments from this place. One from the *firm Unity of God*; noted in *ver.* 7. *The Father, Son, and Holy Ghoſt are One*; from whom this Church proceeds, (*de divina firmitate venientem.*) The other, from their being United by the ſame *Sacraments* (*ſacramentis cœleſtibus cohærentem*) which relates to *ver.* 8. *The Spirit, the Water, and the Bloud agree in One.* Which double Argument, from the two Verſes, ſhew that, *then*, they were both read.

And, as to the former of them (which is that in queſtion) He cites it again, in his

Epiſtola

Epiſtola ad Jubaianum; where, diſputing againſt *Baptiſm by Hereticks*, he thus argues; *Si baptizari quis apud Hæreticos potuit; utique & remiſſam peccatorum conſequi potuit. Si peccatorum remiſſam conſecutus eſt; & ſanctificatus eſt, & templum Dei factus eſt. Quæro, Cujus Dei? Si Creatoris; non potuit, qui in eum non credidit. Si Chriſti; nec hujus potuit fieri templum, qui negat Deum Chriſtum. Si Spiritus Sancti*; [cum tres Unum ſint,] *quomodo Spiritus Sanctus placatus eſſe ei poteſt, qui aut Patris aut Filii inimicus eſt?* That is; If by Hereticks one could be baptized; then he might obtain remiſſion of ſins: If he obtain remiſſion of ſins; then is he ſanctified, and become the Temple of God. I ask then, of What God? Of the *Creator*? that he cannot be, who did not in *Him* believe. Of *Chriſt*? Neither can he be *His* Temple, who denies Chriſt to be God. Of the *Holy Ghoſt*? No. For, ſeeing *theſe Three are One*, How can the Holy Ghoſt be at Peace with him who is at Enmity with either the Father or the Son?

'Tis manifeſt therefore that, *Theſe Three are One*, was thus read in *Cyprian*'s time; as being by him twice cited, before the *Arian* Controverſie was on foot.

And (before him) it is cited by *Tertullian*, in his

his Book *adverſus Praxeam*, cap. 25. *Connexus Patris in Filio, & Filii in Paracleto, tres efficit cohærentes, alterum ex altero*: qui Tres Unum ſunt, (*non* Unus:) *quomodo dictum eſt*, Ego & Pater Unum ſumus; *ad Subſtantiæ Unitatem, non ad Numeri Singularitatem.* Where he doth not only cite the place, but doth likewiſe Parallel and Compare, *Theſe Three are One*, (in this place) with *I and the Father are One*, (in the other place) as being of a like import. That is, The Connexion of the Father with the Son, and of the Son with the Paraclete or Holy Ghoſt, makes theſe coherent one with the other: *Which Three are ONE*, (*Unum* not *Unus*, One *Thing*, not One *Perſon*;) like as it is ſaid, *I and the Father are One*, (one *Thing*) as to the *Unity of Subſtance*, though not as to *Singularity of Number*. They are One *Being*, One *Subſtance*, though otherwiſe they may be *Three*.

'Tis therefore no New Interpolation; but was anciently ſo read by *Cyprian* and *Tertullian* (the two moſt ancient of the Latin Fathers) long before the *Arian* Controverſie was on foot. And hath been urged by others afterward, againſt the *Arians*.

Nor is there any prejudice (that I know of) againſt its being ſo read as now we read

it, ſave that ſome of the *Fathers* (it is ſaid) have omitted to Urge it againſt the *Arians*, when there hath been occaſion of ſo doing.

But this (beſide that it is onely a Negative Argument, and I know not how well grounded) might very well happen, if it chanced to be wanting in that particular Copy which ſuch Father uſed. (For we are not to ſuppoſe they had then ſuch plenty of Bibles as are now in our hands; but ſome one Manuſcript Copy was to ſerve many.) And becauſe that in St. *John*'s Goſpel, *I and the Father are One*, did fit their purpoſe as well, or rather better, than this in his Epiſtle, *Theſe Three are One*. For the Controverſie, then on foot, was not ſo much that of the *Trinity*, as that of the *Divinity of Chriſt*.

To return, therefore, to the place which is before us; From what hath been ſaid, it is manifeſt enough, that St. *John*, in calling the Father, *the Onely True God*, did not intend to exclude *the Son*, from being *the ſame* True God; whom himſelf doth elſewhere call *the True God* alſo, 1 *Joh.* 5. 20.

No more (I ſay) than what is ſaid, by name, of *God the Redeemer* (Iſa. 44. 6, 8.) is to be thought excluſive of *God the Creator*, or *God the Father*; *Thus ſaith the Lord, the* REDEEMER,

ER, the Lord of Hosts, I am the first, and I am the last, and beside ME there is no God. Which is applied to Christ in particular, *Rev.* 22. 13, 16. But is not exclusive of the Father; because God the *Creator* (or God the Father) is the *same God* with God the *Redeemer*, and therefore not *another God beside him.* And therefore *both of them* (or rather, the same God under *both Considerations*) indifferently called (especially in the Old Testament) *God* indefinitely, the *Lord of Hosts*, the *Holy One of Israel.*

Nor is that which is said of Christ, 1 *Tim.* 6. 14, 15, 16. *Our Lord Jesus Christ, who Onely hath Immortality*, intended to exclude the *Father*; as if the *Father* were not also *Immortal*, or were not (what is there said of Christ) *the blessed and onely Potentate, the King of kings, and the Lord of lords.* But only, that *our Lord Jesus Christ*, is that *God*, which (God) is *the blessed and onely Potentate, the King of kings, and Lord of lords, and who only hath Immortality.*

And (as was before noted by S. *Austin*) The *Father* is not excluded from being *Lord*, notwithstanding that of 1 *Cor.* 8. 6. *To us there is but One God, the Father; and One Lord Jesus Christ*: or that of *Eph.* 4. 5, 6. *One Lord, one Faith, One Baptism, one God and Father of all.* For

the Father, and the Son, are the ſame God, the ſame Lord. The ſame of whom it is ſaid, *Iſa.* 45. 5. *I am the Lord and there is none elſe, there is no God beſide me.* And again, *ver.* 6. *I am the Lord and there is none elſe.* Where note, that the Word *Father*, in that phraſe, *God and Father of All*, is different from the ſenſe of it, in *the Father of our Lord Jeſus Chriſt*: that relating to the common Nature; this to the Perſon.

And as in theſe places, what is ſaid of the *Son*, (that *he onely hath Immortality*, that he is the *onely Potentate*, that he is the *One Lord*, that *beſide him*, the Redeemer, *there is no God*,) are not to be underſtood *excluſive of the Father*; ſo what is here ſaid of the Father, (that he is *the Onely True God*) is not to be underſtood *excluſive of the Son*; who is not *another*, but *the ſame* True God.

I thought here to have inſerted (as in a proper place) a Diſcourſe of ſome other Points relating to the Trinity; which I find it neceſſary here to omit (or to defer it to ſome other occaſion) that I be not prevented by the time in what I have to ſay further.

That there is a God the *Creator*, a God the *Redeemer*, and a God the *Sanctifier*; and that theſe are *the ſame God*; I think cannot reaſonably be Denied. I ſhall ſhew it of each. As

As to *God* the *Creator*, we are told, *Gen.* 1. 1. *In the beginning God Created the Heaven and the Earth.* (And, to the ſame purpoſe, in many other places.) And, I think, there is none doubts, but that this *Creator*, is the *True God*, the *Supreme* God. And in *Jer.* 10. 11. God doth by this Character diſtinguiſh himſelf from all other (pretended) Gods, *The Gods that have not made the Heavens and the Earth, they ſhall periſh from the Earth, and from under theſe Heavens.*

As to God the *Redeemer*; *I know that my Redeemer liveth*, ſaith *Job*, *Ch.* 19. 25. By which *Redeemer* doubtleſs he meant the *Living* God, a God who did *then Live*; a God who was, *then*, *in Being*, and not (as the *Socinians* would have us think) who was not to *Be*, till Two Thouſand years after. And *Iſa.* 44. 6. *Thus ſaith the Lord the Redeemer, the Lord of Hoſts, I am the firſt and I am the laſt, and beſide Me there is no God.* Which *Redeemer*, muſt needs be the ſame God, with God the *Creator*, the *Lord of Hoſts.*

As to God the *Sanctifier*; *Purge me with hyſſop* (ſaith *David*) *and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow: Create in me a clean heart, O God; and renew a right ſpirit within me*, (*Pſal.* 51. 7, 10.) Which certainly are works of *Sanctification*; and the *God*, to whom *David* prayed,

prayed, is doubtleſs the *Living God*, a God then *in Being*. And when God promiſeth to *Iſrael*, *I will give them a heart to know me; and they ſhall return unto me with their whole heart*, Jer. 24. 7. *I will give them one heart, and one way, that they may fear me for ever; I will put my fear in their hearts, that they ſhall not depart from me*, Jer. 32. 39, 40. *I will give them one heart, and put a new ſpirit within them; I will take away the heart of ſtone and give them a heart of fleſh*, Ezek. 11. 19. and 36. 26. *I will put my Law in their inward parts, and write it in their hearts*, Jer. 31. 33. *The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayſt live*, Deut. 30. 6. All theſe are *ſanctifying* works; and that God who doth them, is *God* the *Sanctifier*. And it is the ſame God, who doth thus *Sanctifie*, that is the *Creator* and the *Redeemer*.

Now this God the *Creator*, God the *Redeemer*, and God the *Sanctifier*, I take to be the ſame with what we otherwiſe call, God the *Father*, God the *Son*, and God the *Holy Ghoſt*. And our Church doth ſo expound it in her Catechiſm; *Firſt, I learn to believe in God the Father, who hath Made me and all the World: Secondly, in God the Son, who hath Redeemed me and all Mankind:*

kind: Thirdly, In God the Holy Ghoſt, who Sanctifieth me and all the Elect people of God. And it is no more abſurd or inconſiſtent, to ſay, *that God the Father, God the Son, and God the Holy-Ghoſt, are the ſame God*; than to ſay, *that God the Creator, God the Redeemer, and God the Sanctifier, are the ſame God.*

As they ſtand related to us, they are called God the *Creator*, God the *Redeemer*, and God the *Sanctifier*. As to the different Oeconomy, amongſt themſelves, one is called the *Father*, who is ſaid to *Beget*; another the *Son*, who is ſaid to be *Begotten*; a third, the *Holy-Ghoſt*, who is ſaid to *Proceed* or *Come forth*; But are all *the ſame God.*

Objection IV.

But then here I meet with another Objection, on which the *Socinians* lay great weight. If *God the Creator, God the Redeemer, and God the Sanctifier*, or *God the Father, God the Son, and God the Holy-Ghoſt*, be the *ſame God*, they cannot then be *Three Perſons*: And if they be *Three Perſons*, they muſt be *Three Gods*. For like as *Three Perſons*, amongſt *Men*, doth ſignifie *Three Men*; ſo *Three Perſons*, who are *God*, muſt be *Three Gods*. Contrary to the *Firſt Commandment*, which allows us to have *but One God.* To

To which I anſwer; *Firſt*, This is only to cavil at a *Word*, when they have nothing of moment againſt the *Thing*. So that if inſtead of ſaying *Theſe Three Perſons are One God*, we ſay, *Theſe Three are One God*, or give them another *Name* inſtead of *Perſons*, or ſay *theſe Three Somewhats*, without giving them a *Name*, this Objection is at an end.

2. I ſay further; 'Tis very true, that, in our *Engliſh Tongue*, by another *Perſon*, we *ſometimes* underſtand another *Man*, (becauſe that other *Perſon* is, very often, another *Man* alſo.) But it is not always ſo; nor is that the proper Signification of the Word; but an Abuſive ſenſe put upon it.

And the reaſon of uſing the word *Perſon* in this abuſive or improper ſenſe; is, for want of an *Engliſh* word to anſwer the *Latin* word *Homo*, or the *Greek* ἄνθρωπος, which might indifferently relate to both *Sexes*.

For the word *Man* doth properly relate to the *Male*, and *Woman* to the *Female*. And if the word *Man* be ſometimes ſo uſed as to imply the *Woman* alſo; it is (by a *Synecdoche*) putting the Name of One Sex, to ſignifie Both. And 'tis for want of ſuch a Word (which might indifferently relate to both Sexes) that we ſome-

time

time make uſe of *Perſon* in a borrowed ſenſe, rather than to uſe a *Circumlocution* of *Man and Woman*, by naming both Sexes.

And if we ſhould uſe ſuch Circumlocution of *Man and Woman*; yet even this would not reach the whole *Species*. For we do not uſe to call them *Man* and *Woman*, till they be of a conſiderable *Age*; before which time they are called *Children*; and therefore to comprehend the whole *Species*, we ſay, *Man*, *Woman*, *and Child*.

We do indeed, ſometimes, to that purpoſe, make uſe of the word *Mankind*, (adding the word *kind* to that of *Man*, to Ampliate the Signification of it.) But this relates only to *Genus Humanum* in a *Collective* ſenſe; not to *Homines* taken *Diſtributively*. For we do not ſay *a Mankind*, *two Mankinds*, *&c*, as we ſay *Homo*, *Homines*.

We are fain, therefore, for want of a proper *Engliſh* word, to make uſe of *Perſon* in a borrowed ſenſe to anſwer the Latin *Homo*.

But the Ancient *Fathers*, who firſt applied the word *Perſona* to the Sacred *Trinity*, did not *ſpeak Engliſh*. And therefore we cannot, from the preſent uſe of the word *Perſon* in our Language, conclude in what ſenſe they uſed the word *Perſona*.

3. Again; the *Schoolmen* in later Ages, have yet put another ſenſe on the word *Perſona*, peculiar to themſelves; extending it indifferently to *Men* and *Angels*; (for want of a proper word of that Extent;) ſo as to ſignifie (with them) what they call *Suppoſitum Rationale*, or what we call *a Reaſonable Creature*. (And, in imitation of them, ſome others have ſince ſo uſed it.) But this is a New ſenſe, of later Ages, ſince the time of thoſe Fathers, (nor do the Schoolmen, in this ſenſe, without a *Metaphor*, apply it to the Sacred Trinity.) We cannot therefore conclude from hence, What was the Fathers ſenſe of it.

4. To find out therefore the true ſenſe of the word *Perſon* as applied to the *Trinity*; we are not ſo much to conſider, what now-a-days the word doth ſometime ſignifie with us in *Engliſh*; nor what ſenſe the *Schoolmen* have put upon it ſince the time of thoſe Fathers: As, what was the true ſenſe of the word *Perſona*, at or before their times, in approved *Latin* Authours. Which is quite another thing from either of theſe ſenſes.

For what in *Engliſh* we ſometimes mean by *Three Perſons* (taken indifferently for *Men, Women, and Children,*) the *Latins* would not have called

called *tres Perſonas*, but *tres Homines*: Though, if conſidered in ſuch Relations, as *Father*, *Mother*, and *Child*, they might ſo be called *tres Perſonæ*.

Nor do I find that in approved *Latin* Authours, the word *Perſona* was wont to be attributed by them (as by the Schoolmen it hath ſince been) to *Angels*; nor to their *Genii*, or *Heathen Gods*.

But, 5. It did ſignifie *the State, Quality, or Condition of a Man, as he ſtands Related to other Men.* (And ſo I find the *Latin* word *Perſona* Engliſhed in our Dictionaries.) Suppoſe, as a *King*, a *Subject*, a *Father*, a *Son*, a *Neighbour*, a *Publick* or *Private Perſon*, a *Perſon of Honour*, and the like. And ſo, as the *Condition* varied, the *Perſon* varied alſo, though the ſame *Man* remained. As if an *ordinary Perſon*, be firſt made a *Knight*, and then a *Lord*; the *Perſon* or *Condition* is varied, but he is ſtill *the ſame Man* that he was before. And he that is this Year, a *Lord Mayor*, may be, next Year, but an *Alderman*, or not ſo much.

Hence are thoſe *Latin* Phraſes, frequent in approved Authours; *Perſonam imponere* (to put a Man into an *Office*, or confer a *Dignity* upon him;) *Induere perſonam* (to take upon him the Office;) *Suſtinere perſonam* (to Bear an Office,

or Execute an Office;) *Deponere perſonam* (to Reſign the Office, or lay it down;) ſo, *Agere perſonam* (to Act a Perſon,) and many the like.

So that there is nothing of *Contradiction*, nothing of *Inconſiſtence*, nothing *Abſurd* or *Strange* in it, for the *ſame Man* to ſuſtain *divers Perſons*, (either ſucceſſively, or at the ſame Time;) or *divers Perſons* to meet in *the ſame Man*; according to the true and proper Notion of the word *Perſon*. A Man may, at the ſame time, ſuſtain the Perſon of a *King*, and of a *Father*, if inveſted with *Regal* and *Paternal* Authority; (and theſe Authorities may be *Subordinate* one to another;) and he may accordingly Act ſometime as a *King*, and ſometime as a *Father*. Thus *Tully*, (who well underſtood the Propriety of *Latin* words) *Suſtineo Unus tres Perſonas; meam, Adverſarii, Judicis*, (I being One and the ſame Man, ſuſtain Three Perſons; That of my Own, that of my Adverſary, and that of the Judge.) And *David* was, at the ſame time, *Son* of *Jeſſe*, *Father* of *Solomon*, and *King* of *Iſrael*.

And this takes away the very Foundation of their Objection; Which proceeds upon this Miſtake, as if *Three Perſons* (in a proper ſenſe) muſt needs imply *Three Men*. 6. Now

6. Now if *Three Perſons* (in the proper ſenſe of the word Perſon) may be *One Man*; what hinders but that *Three Divine Perſons* (in a ſenſe Metaphorical) may be *One God*? What hinders but that *the ſame God*, conſidered as the Maker and Sovereign of all the World, may be God the *Creator*, or God the *Father*; and the ſame God conſidered, as to his ſpecial Care of Mankind, as the Authour of our Redemption, be God the *Redeemer*, or God the *Son*; and the ſame God, as working effectually on the Hearts of his Elect, be God the *Sanctifier*, or God the *Holy Ghoſt*?

And what hinders but that the *ſame God*, diſtinguiſhed according to theſe *three Conſiderations*, may fitly be ſaid to be *Three Perſons*? Or (if the word *Perſon* do not pleaſe) *Three Somewhats* that are but *One God*?

And this ſeems to me a Full and Clear Solution of that Objection, which they would have to be thought Inſuperable.

Objection V.

It may perhaps be Objected further, Why muſt we needs make uſe of the word *Perſon*; and call them *Three Perſons*, if Three *Somewhats* will ſerve as well?

I an-

I anſwer, *Firſt*, We have no ſuch need of the word *Perſon*, but that we can ſpare it. *Hypoſtaſis* will ſerve our turn as well. And if they think the *Latin* word *Perſona*, be not a good Tranſlation of the *Greek Hypoſtaſis*; Let them retain the *Greek* word. (We mean the ſame by both.) And then perhaps they will find themſelves at a loſs, to faſten ſome of their Objections upon the word *Hypoſtaſis*, which they would faſten upon *Perſona*.

2. But, *Secondly*, If the *Thing* be thus far agreed, That theſe *Three Somewhats* (thus conſidered) may be *One God*: I ſee not why they ſhould contend with us about the *Name Perſon*. For this is only to quarrel about a *Word*, or *Name*, when the *Notion* is agreed.

3. If it were admitted (which I ſee no reaſon for) that the word *Perſon* doth not fitly expreſs that *Notion* which it is intended to deſign; the moſt that can be inferred from it, is but, That we have not given it ſo fit a *Name*: And, to cavil at that, when the Notion intended by it is underſtood; were juſt as if one ſhould argue, There never was ſuch a *Man*, as whom they called *Pope Pius*; becauſe the *Man*, who was ſo called, was not a *Pious* Man.

4. But

4. But I ſee not why the word *Perſon* ſhould not be thought a very fit word for this purpoſe.

For Two of theſe Three are repreſented to us in Scripture under the Names of *Father* and *Son*; and this Son as *Begotten* of the Father; (and therefore *theſe* Names are not to be quarrelled with:) But all this in a *Metaphorical* ſenſe; (For no Man can ſuppoſe, that this *Father* doth ſo *Beget* this *Son*, as theſe words do *properly* ſignifie amongſt Men).

Now the Relations of *Father* and *Son*, in a *proper* ſenſe, are ſuch as are properly denoted by the word *Perſona*, in its proper Acceptation.

And conſequently the *Father* and *Son*, in a *Metaphorical* ſenſe, may (by a Continuation of the ſame Metaphor) be fitly called *Perſons*, in that Metaphorical ſenſe. And in what ſenſe they be *Father* and *Son*, in a like ſenſe they be *Perſons*, according to the Propriety of the *Latin* word *Perſona*. For ſuch *Relatives* the *Latins* called *Perſonas*.

And if the *Father* and *Son* may fitly be ſo called; no doubt but the *Holy Ghoſt* may be ſo called alſo, as One *Proceeding* or *Coming forth* (ἐκπορευόμενον) from them. As in *Joh.* 14. 26.

The

The Comforter, which is the Holy Ghoſt, whom the Father will ſend in My name, he will teach you all things. And *Joh.* 15. 26. *The Comforter, whom I will ſend you from the Father, even the Spirit of Truth, which proceedeth from the Father, He ſhall teſtifie of Me.* Where it is manifeſt, that, in what ſenſe the *Father* and *Son* are to be reputed *Perſons*; the *Comforter* or *Holy Ghoſt*, is, in the ſame ſenſe, *ſo* to be reputed.

So that (I think) I have clearly Vindicated, not only the *Notion*, That theſe Three *Somewhats* may be *One God*; But the *Name* alſo, That theſe *Somewhats*, may fitly be called *Perſons*.

Objection VI.

I ſhall name but one Objection more, which when I have ſatisfied, I ſhall conclude for this time.

That *6th.* Objection (and 'tis but a weak one) is this. The *Trinitarians* do not all agree, but differ among themſelves, in expreſſing their Notions in this Matter.

Very well. And do not the *Antitrinitarians* differ much more? Doth not the *Arian* and the *Socinian* differ as much from one another, as either of them do from us; (and *declare* that they ſo do?) And do not the *Arians* among themſelves,

ſelves, and the *Socinians* amongſt themſelves, differ more than do the *Trinitarians*? Certainly they do.

It muſt be confeſſed, that different Men, as well in the ſame as in different Ages, have very differently expreſſed themſelves, according to their different Sentiments of *Perſonality*; and of the particular *Diſtinctions* of the three Perſons among themſelves.

But ſo it is in all the moſt obvious things in the world. As, in *Time*, *Place*, *Space*, *Motion*, and the like. We are all apt to think, that we all know well enough, what we mean by thoſe Words, till we be asked. But if we be put to it, to expreſs our ſelves concerning any of them, *What it is*, whether a *Thing*, or *Nothing*, or *not a Thing*, or *ſomewhat of a Thing*, and *what that ſomewhat is*; it would be long enough before we ſhould all agree to expreſs our ſelves juſt in the ſame manner; and, *ſo clearly*, as that no man who hath a mind to cavil, could find occaſion ſo to do. I might ſay the like of *Heat* and *Cold*; of *Light*, *Sight*, and *Colour*; of *Smells*, and *Taſts*, and the different *Sorts* of them.

Can we never be ſaid to agree in this, That *the Fire doth Burn and Conſume the Wood*; till we be all agreed *what is the Figure of thoſe Fiery Atoms* (and what their *Motion*, and from what *Impulſe*) which *enter the Pores of the Wood*, and *ſeparate its parts*, and convert ſome of them to *Smoak*, ſome to *Flame*, and ſome to *Aſhes*; and *which to which*; and in what *manner* all this is done?

What a folly then is it to require that, in the things of God, we ſhould all *ſo* agree as to expreſs our thoughts *juſt in the ſame manner*; as is not poſſible to do in the moſt obvious things we meet with?

And, in ſuch a caſe as wherein to expreſs our Notions, we have no Words but *Figurative*, it is not to be thought ſtrange, that one man ſhould make uſe of *one Metaphor*, and another of *another*, according as their ſeveral Fanſies ſerve.

But thus far, I think, the Orthodox are all agreed; That between theſe *Three*, which the Scripture calls *The Father, the Son, and the Holy Ghoſt*, or *the Father, the Word, and the Spirit*, there is a *Diſtinction*, greater than that of (what we call) the *Divine Attributes*; but not ſo as to be *Three Gods*. And this Diſtinction,

ſtinction, they have thought fit to denote by the Word *Hypoſtaſis*, or *Perſon*.

They are alſo all agreed; that one of theſe Perſons (namely the *Son* or the *Word*) was *Incarnate*, or *Made Fleſh*, and did take to himſelf our *Humane Nature*.

But as to the particular *Modes*, or *Manner How*; either how theſe two *Natures* are *United*, or how theſe three *Perſons* are *Diſtinguiſhed* each from other: we may be content to be *Ignorant*, farther than God hath been pleaſed to Reveal to us.

We know that our *Immortal Soul* is joined with an *Humane Body*, ſo as to make *One Man* (without ceaſing, *that* to be a *Spirit*, and *this* to be a *Body*:) But 'tis hard for us to ſay *How*. And accordingly we ſay, that *the Man Chriſt Jeſus*, (without ceaſing to be *Man*,) and *God manifeſted in the Fleſh*, (without ceaſing to be *God*,) are *One Chriſt*: But what kind of *Union* this is, which we call *Hypoſtatical*, we do not throughly underſtand. We know alſo that the *Father* is ſaid to *Beget*, the *Son* to be *Begotten*, the *Holy Ghoſt* to *Proceed*: But neither do we fully underſtand the import of theſe Words; nor is it needful that we ſhould.

But, ſo far as was ſaid before, we do all agree; and we may ſafely reſt there.

Now to God the Father, God the Son, and God the Holy Ghoſt; three Perſons, but One God; be Honour, and Glory, and Praiſe, now and for ever.

The End of the Second Sermon.

A Third SERMON Concerning the TRINITY.

Joh. xvij. 3.

Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε, τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας, Ἰησοῦν Χριστόν.

And this is life eternal, that they might know thee the onely true God, and Jesus Christ, whom thou hast sent.

I Have, in a former Diſcourſe from this Verſe, entered upon the Doctrine of the *Trinity*; not ſo much, as being contained in it, as occaſioned by it.

I have ſhewed that the word *Onely* is here reſtrictive, not of the Subject *Thee*, but of the Predicate *True God*. Affirming *the Father* to be *the Onely True God*, though not *the Father Onely*. Nor is it excluſive of *the Son*, who is alſo the ſame *True God*; and is ſo expreſly called, by this ſame Writer, 1 *Joh.* 5. 20. where (ſpeaking of *Jeſus*

ſus Chriſt) he ſays, *This is the True God, and Eternal Life*; as if it were ſpoken with a direct aſpect to the words before us.

Now that *Chriſt* is often called *God*, neither the *Arians* nor the *Socinians* do deny. And it is ſo frequent, and ſo evident, as not to be denyed. Not only in the place laſt cited, but in many others. *Thy throne, O God endureth for ever*, Heb. 1. 8. *The Word was with God, and the Word was God.* Joh. 1. 1. *My Lord and my God.* Joh. 20. 28. *The Being over all, God bleſſed for ever, Amen.* (Or, *the Supreme Being, the ever bleſſed God.* Rom. 9. 5.) And elſewhere.

Objection VII.

But to this they Object, That though he be ſometime called *God*; yet by *God* is not there meant the *Supreme God*: But either a mere *Titular* God, as the *Socinians* will have it; (as one of the λεγόμενοι Θεοὶ, 1 *Cor.* 8. 5. one who is *called God*, but indeed *is not*, but a *mere Man* however highly dignified.) Or (as the *Arians* will have it) that he is *God* indeed, but not the *Supreme God*, not the ſame God with the Father, but an *Inferiour* God, (*Deus factus*) a *made*-God, a *Creature-God*; who was indeed *before the World*, but not from *Eternity*, ἦν ὅτε οὐκ ἦν, there was (a Time, a Moment, a *Quando*) when he *was not*, when he had not a Being.

In Anſwer to both which; I ſhall endeavour to ſhew, (by the moſt ſignal *Characters*, whereby the *Supreme* God, the *Onely* true God, is ſet forth to us in Scripture; and by which he is therein Diſtinguiſhed from all falſe Gods, or other *pretended* Gods;) that Chriſt is the *True* God, the *Supreme* God, the *ſame God* with the Father, and not *another* God.

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CHARACTER I.

The firſt Character, which we meet with, of this God, is that of *Gen.* 1. 1. *In the beginning God created the Heaven and the Earth.* Which I think no man doubts but to be meant of the *True* God, the *Supreme* God. And by virtue of this, he claims the Sovereignty thereof; *The Earth is the Lord's, and the fulneſs thereof,* Pſal. 24. 1. *Jehovah, the Lord of all the Earth,* Joſh. 3. 11, 13. *The God of the Heaven, and the God of the Earth,* Gen. 24. 3. *The Heaven is my Throne, and the Earth is my Footſtool,* Iſa. 66. 1. *Behold the Heaven, and the Heaven of Heavens, is the Lord's, the Earth alſo, and all that is therein,* Deut. 10. 14.

The ſame Character is applied to God very often, *Iſa.* 42. 5, 8. *Thus ſaith God the Lord* (Jehovah) *he that created the Heavens and ſtretched them out; he that ſpread forth the Earth and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein. I am the Lord* (Jehovah) *that is my name, and my Glory will I not give unto another.* And *Iſa.* 48. 13. *Mine hand hath laid the foundation of the Earth, and my right hand hath ſpanned* (or *ſpread out*) *the Heavens.* So *Pſal.* 8. 3. *When I conſider the Heavens, the work of Thy fingers; the Moon and the Stars which thou haſt ordained.* Pſal. 146. 6. *Which made Heaven and Earth, the Sea, and all that therein is.* And many other places, not only in the Old Teſtament; but in the New Teſtament likewiſe; as *Acts* 14. 15. *That ye ſhould turn from theſe vanities unto the Living God, who made Heaven and Earth, and the Sea and all things that are therein.* And *Acts* 17. 24. *God that made the World, and all things therein.* So *Revel.* 4. 11. *Thou haſt created all things.* Chap. 14. 7. *Him that made Heaven and Earth, and the Sea, and the Fountains of Water.*

And it is the diſtinctive Character, whereby he doth diſtinguiſh

diſtinguiſh himſelf from all other pretended Gods, *Jer.* 10. Where he who at *ver.* 10. is called *The Lord, the true God, the living God, an everlaſting King, at who's wrath the Earth ſhall tremble, and the Nations ſhall not abide his indignation*; doth at *ver.* 11. give this defiance to all other Gods, *Thus ſhall ye ſay to them*; *The Gods which have not made the Heavens and the Earth, they ſhall periſh from the Earth, and from under theſe Heavens.*

Now this Character we find aſcribed to Chriſt. Not only, where it is ſpoken as of God indefinitely, but to be underſtood of Chriſt; (as are ſome of the places already mentioned:) But even where it is particularly applied to him.

I ſhall begin with that of *Joh.* 1. 1, 2. where we have a large Diſcourſe of him, *In the beginning was the Word, and the Word was with God, and the Word was God.* Where, by the *Word* is meant *Chriſt*, as is evident from the further deſcriptions of him in the following verſes; 'Tis he of whom *John the Baptiſt* came to *bear witneſs, ver.* 7, 8. He who *came into the World, but the World knew him not. ver.* 10. Who *came to his own, but his own received him not*; *but to as many as received him, he gave power to become the Sons of God. ver.* 11. 12. Who *was made fleſh, and dwelt amongſt us, and we beheld his glory*; *the glory as of the onely begotten of the Father. ver.* 14. He of whom *John bare witneſs and cryed, ſaying, This is he of whom I ſpake, He that cometh after me is preferred before me, for he was before me*; (not as to his Humane Nature; for, ſo, *John the Baptiſt* was older than he, by *ſix months*, Luk. 1. 26.) *and of his fulneſs* (ſaith St. *John*) *we have all received grace for grace*; *For the Law was given by Moſes, but grace and truth came by Jeſus Chriſt, ver.* 15, 16, 17. 'Twas *Jeſus Chriſt* therefore that is here called *the Word.*

Now of *this ſame Word*, it is ſaid, *The ſame was in the beginning with God*; *All things were made by him, and without*

out him was not any thing made which was made, ver. 2, 3. He *was in the World, and the World was made by him*, ver. 10. Conſonant to that of *Heb.* 11. 3. *The Worlds we reſtmed by the Word of God:* and 2 *Pet.* 3. 5. *By the Word of God the Heavens were of old, and the Earth ſtanding in the Water and out of the Water.* And *by the ſame Word, the heavens and earth are kept in ſtore*, or *preſerved*, ver. 7.

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And to the ſame purpoſe, *Col.* 1. 16, 17. *By him were all things created, that are in heaven, and that are in earth. And he is before all things, and by him all things conſiſt.* And Heb. 1. 2. *By whom alſo he made the Worlds.*

In *Pſal.* 102. we have a long Prayer (to the *Supreme God* doubtleſs) which bears this title, *A Prayer of the Afflicted, when he is overwhelmed, and poureth out his complaint before the Lord*, (the Lord *Jehovah.*) It begins thus, *Hear my Prayer, O Lord*, (Jehovah) *and let my cry come unto thee.* And at the ſame rate he proceeds, addreſſing himſelf to the ſame God all along. And at ver. 24, 25, 26, 27. he ſpeaks thus, *O my God, thy years are throughout all Generations; Thou of old haſt laid the Foundations of the Earth, and the Heavens are the work of thy hands*; (who is the *ſame God* therefore of whom *Moſes* had before ſaid, *In the beginning God created the Heaven and the Earth*, Gen. 1. 1.) *They ſhall periſh* (as the Pſalmiſt proceeds) *but thou ſhalt endure: Yea all of them ſhall wax old as a Garment, as a veſture ſhalt thou change them and they ſhall be changed: But thou art the ſame, and thy years ſhall have no end.* And doubtleſs the Pſalmiſt, when he made this long Prayer, thought not of addreſſing himſelf to any other than the *Supreme God.* (Not to a God who had not, *then*, a Being, nor was to have till a *Thouſand Years* after, as the *Socinians* would have us think of Chriſt.) He prays to *God* as his *Redeemer*; that is, to Chriſt.

And that *Chriſt* is *that God* to whom he did thus addreſs, we are expreſly told, *Heb.* 1. 8, 10, 11, 12.

But unto the Son he ſaith,—Thou, Lord, in the beginning haſt laid the foundation of the Earth, and the Heavens are the Works of thine hands; They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a Garment, and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail. All which is plainly cited from that Pſalm. Chriſt therefore is *that God* to whom that Prayer was made; the ſame *Supreme God*, who *created the Heaven and the Earth*: even *Jeſus Chriſt, the ſame yeſterday and to day and for ever*, Heb. 13. 8.

And it is very frequent in Scripture, that what in one place is ſpoken of God *Indefinitly* (without ſpecification of this or that Perſon) is elſewhere applied to one or other of the Perſons in particular, as that of the Creation is here to *Chriſt*, the *Redeemer*; as being the *ſame God* who is the *Creator* alſo. And that of *Redemption*, to God the *Creator* (who is the *Redeemer* alſo) *Iſai.* 43. 1. *Thus ſaith the* LORD (Jehovah) *that Created thee,—Fear not, for I have Redeemed thee.* So that *God the Creator*, and *God the Redeemer*, are *the ſame God.*

CHARACTER II.

The next Character I ſhall inſiſt upon, is that whereby *God* denotes himſelf to *Moſes*, Exod. 3. 13, 14, 15. *I Am that I AM*; and *I AM hath ſent me unto you.* When God was ſending *Moſes* to the *Children of Iſrael*, in order to their deliverance out of *Egypt*, *Moſes* puts this Queſtion, *When I come to the Children of Iſrael, and ſhall ſay to them, The God of your Fathers hath ſent me unto you; and they ſhall ſay, What is his Name? What ſhall I ſay to them?* 'Tis certainly, therefore the True God, that is here ſpoken of: Let us ſee what is the Character that this God gives of himſelf. *And God ſaid unto Moſes,* I AM THAT I AM: *And he ſaid, Thus ſhalt thou ſay to the Children of Iſrael, I AM hath ſent me unto you.* This therefore is a proper Character of the True God.

God. *I am that I am*, (Ehjeh aſher Ehjeh,) or *I am, who AM*; or *I am, He who AM*, ſo the vulgar Latin; (*Ego ſum QUI SUM*;) and (QUI EST) *He that IS, hath ſent me*: As if, what God ſays of himſelf (in the firſt Perſon) *I that AM*, were proper for *Moſes* to ſay of him (in the third perſon) *He that IS*. And ſo the *Septuagint*, Ἐγώ εἰμι ὁ Ὢν, *I am, He that AM*, or *He that IS*; and ὁ Ὢν (*He that IS*) *hath ſent me*. Where *ſimply TO BE*, is made a Diſtinctive Character of God, as he whoſe Eſſence is *To be*; and it is *Impoſſible* for him *Not to Be*. Who *IS of Himſelf* (or rather *Himſelf IS*) without deriving ought from any other; and from whom all other Beings, have their Being. *Who giveth to all, life and breath and all things*; *In whom we live and move and have our Being*, Act. 17. 27, 28. *Who hath firſt given to him?* that is, *None hath*: He receives nothing (*aliunde*) from ought elſe; but *of him, and through him, and to him are all things*, Rom. 11. 35, 36. who is therefore called ὁ Ὢν.

The ſame notion the Heathens alſo had of the Supreme God. Hence *Ariſtotle* calls him Ὄν Ὄντων, *the Being of Beings*; and *Plato* αὐτὸ Ὄν, the ſelf *Being*; who *himſelf IS*, and *gives Being* to all elſe.

And (being thus *ſelf-exiſtent*) he muſt be alſo a *Neceſſary* Being (*Ens Neceſſarium*) and *Eternal*, (for if *ever* he had *not been*, it were impoſſible he ſhould ever *Be*; for how could *Nothing* make it ſelf *to be*:) and likewiſe *Infinite* (as the *Source* of all Being.) All which the Heathen acknowledged (as conſonant to Natural Light) as well as We.

Now this ſame Character *I Am*, or ὁ Ὢν (which is the word whereby the Greek Septuagint doth here render the Hebrew word *Ehjeh*, which we tranſlate *I AM*) that is *I who AM*, or *He who IS*, we find ſignally applied to *Chriſt*, Rom. 9. 5. *He that IS*. For what there

we render, *Who IS*, in the Greek is not ὃς ἐστι, but ὁ Ὤν, *He that IS*, or *the Being*: With this addition, *over all*; (*the Being, over all*, or the *Supreme Being*:) with this further Character, *God Bleſſed for ever*; (or *the ever bleſſed God.*) *Amen.*

Where it is not amiſs to note, that *the Bleſſed* (ὁ εὐλογητὸς) was an uſual Title whereby they were wont to deſign the *True God*. And accordingly, that queſtion which *Caiaphas* the High Prieſt, puts to our Saviour, *Mat.* 26. 63. *I adjure thee by the Living God, that thou tell us, whether thou be the Chriſt, the Son of God*; is in *Mark* 14. 53. *Art thou the Chriſt, the Son of the* Bleſſed, υἱὸς τοῦ Εὐλογητοῦ. Where no man doubts but that by ὁ Εὐλογητὸς, is meant, the *Supreme God*. And when *Chriſt* is here called, ὁ Ὤν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, (*the Supreme Being, the ever-Bleſſed God*;) with the Solemn note of Aſſeveration, *Amen*: It is certainly too Auguſt a Title for any leſs than the *Supreme God*, the *Only God*.

The ſame Character we have of him again, *Rev.* 1. 8. where we have not only the Title ὁ Ὤν, importing his *Being*, but the additional intimation of his *Eternity*, through all the variety of continued Duration, *paſt*, *preſent*, and *to come*.

Where we are to obſerve, that at *ver.* 4. we have this Character of *God* indefinitely, without reſtriction to this or that Perſon in the Deity, (as appears by its being contradiſtinct to Chriſt *perſonally* conſidered, *ver.* 5.) *Grace be unto you and peace*, (ἀπὸ τοῦ ὁ Ὤν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν Ἰησοῦ Χριστοῦ) *from him which Is, and which Was, and which is to come,---- and from Jeſus Chriſt*, &c.

Where it is manifeſt from the unuſual conſtruction, ἀπὸ τοῦ ὁ Ὤν, &c. that the Title ὁ Ὤν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, (*who is, and was, and ſhall be*) is taken, τεχνικῶς, as the Grammarians ſpeak, (as one *undeclined Subſtantive*,

ſtantive joined with the Article τῦ) as being (all together) one joint title of God, *Indefinitely taken*, (becauſe of that contradiſtinction which follows; *And from Jeſus Chriſt*;) and with particular reſpect (as the Margin of our Bible directs) to that of *Exod.* 3. 14. ἐγώ εἰμι ὁ Ὤν, *I am* ὁ Ὤν, or *He who A M*; and can relate to none but the *Supreme God.*

Now what is thus ſaid of *this God* indefinitely, at *ver.* 4. is again repeated of *Chriſt* in particular at *ver.* 8. (with a further addition of *Omnipotence*,) *I am Alpha and Omega, the Beginning and the Ending* (the Firſt and the Laſt) *ſaith the Lord, which Is, and which Was, and which is to Come*; *the Almighty.* So that he is here deſign'd, not only by his Abſolute *Being*; but by his *Eternity* alſo, through all variety of continued duration, (paſt, preſent, and future;) *who Is, and Was, and ſhall Be*; who was the *Firſt* (before whom nothing was) and the *Laſt* (after whom nothing ſhall be;) and, by his *Omnipotence, the Almighty.*

The ſame title of *Alpha and Omega, the Firſt and the Laſt*, is given him in divers other places; as at *ver.* 11, and 17. of the ſame Chapter, *I am Alpha and Omega, the Firſt and the Laſt*; *I am he that liveth and was dead, and behold I am alive for evermore, Amen.* And *Rev.* 2. 8. *The firſt and the laſt, which was dead and is alive.* And again, *Rev.* 21. 6. and *Rev.* 22. 13. All relating to *Iſai.* 41. 4. *Iſai.* 44. 6. *Iſai.* 48. 12. where the like had before been ſaid, as a Character (no doubt) of the *True God.* And *Iſai.* 43. 10. *Before me there was no God formed, neither ſhall there be after me.*

And what can this be other than the *Infinite*, the *Eternal*, the *Almighty* God. *The ſame yeſterday, and to day, and for ever*, as he is called, *Heb.* 13. 8. *The Bleſſed, and only Potentate, the King of Kings, and Lord of Lords, who only hath Immortality*, &c. as he is deſcribed,

1 *Tim.*

1 *Tim.* 6. 14, 15, 16. And again, *The King of Kings, and Lord of Lords,* Rev. 17. 14. *and* Rev. 19. 16. *The Great God, and our Saviour,* Tit. 2. 13. Where, *our Saviour,* is ſo contra-diſtinguiſhed, not as *another* from *the Great God,* but as another Title of that ſame Perſon: He that is *our God and Saviour*, or *God our Saviour*, as it is *Tit.* 3. 4. (like as *God and the Father,* Epheſ. 5. 2. and again, *Col.* 3. 17. *Giving thanks to God, and the Father.*) For 'tis manifeſt that here (*Tit.* 2. 13.) it is ſpoken of Chriſt's coming to judgment; which is here called, *the Glorious appearance of the Great God, and our Saviour Jeſus Chriſt*; that is, *the glorious appearance of Jeſus Chriſt, who is the* Great God *and our Saviour*; The title that *Jeremy* gives to God, *Jer.* 32. 18. *The great and mighty God, the Lord of Hoſts is his name. Chriſt* therefore, *our Saviour, is* ὁ μέγας Θεὸς, *the* Great God.

And the Doxology there added, *Rev.* 1. 6. *To him be glory and dominion for ever and ever, Amen*; is equivalent to that of Θεὸς εὐλογητὸς, Rom. 9. 5. *God bleſſed for ever.* And the like, 1 *Tim.* 6. 16. *To whom be Honour and Power everlaſting, Amen.* And much more, that of *Rev.* 5. 12, 13, 14. *Worthy is the Lamb, that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing:* (As High a Doxology as that in the cloſe of the Lords-prayer;) To which we have the Acclamation of *every Creature (which is in heaven, and on the earth, and under the earth, and ſuch as are in the Sea, and all that are therein,) ſaying, Bleſſing, Honour, Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever. And the four Beaſts ſaid, Amen; And the four and twenty Elders fell down and worſhipped him that liveth for ever and ever.* Too great things to be ſaid of a mere Creature, or a Titular God; but very agreeable to Chriſt, being (as he is) *the ſame God with the Father,* the *only True God.*

I might here add a like Remark, on that of *Isai.* 48. 12. *Hearken O Israel, I am HE; I am the First, I am also the Last.* And in like manner, *Isai.* 41. 4. *Isai.* 43. 10, 13, 25. *Deut.* 32. 39. *I, even I, am HE* (Hu) *and there is no other God with me, or beside me.* (And to the same purpose elsewhere.) *Ani Hu*; I am HE; so we render it.

I am HE; What HE? 'Tis ὁ αὐτὸς, κατ' ἐξοχήν, 'Tis the H E Absolutely taken, and *Emphatically applied to God.* Which I take to be of like import with, ὁ Ὤν, I AM; *I that AM,* or *That which I S.* * The Greek Septuagint (in the places cited) renders *Ani Hu* by ἐγώ εἰμι: And the vulgar Latin (indifferently) by *Ego*

* For I take the Hebrew Pronouns *Hu* and *Hi*, (which we commonly render by *He*, *She*, or *It*, according as the Gender varies) to be Derivatives from the Verb *Havah* or *Hajah* which signifies *To Be.* Not that I take *Hu* to be a proper Name of God (as are *Jah*, and *Jehovah*, from the same Verbs,) But an Appellative word, common to the Creatures also; but here Emphatically applied to God, (as are the words ὁ Ὤν and τὸ Ὄν, which are common to the Creatures also; for they also are, in their kind, ὄντα.) And the Latin Pronouns *is*, *id*, (that is, *he* or *it*) when *Relatively* taken, are to be expounded of their *Antecedent* to which they Relate: But when put *Absolutely* without an Antecedent; they are of alike import with τὸ *Quid* taken Substantively: (ὁ τὶς, or τὸ τί) according to which we use to say (even in *our* Metaphysicks) *Ens & Aliquid convertuntur*, (*He* or *It*,) so taken are of the same import, with *a Being*, or *What Is.*) And the Learned *Gataker* (than whom I do not know that we have a better Critick; more Judicious or more Acute;) though (in his Book *De Stylo Novi Instrumenti, contra Pfochenium,*) he do not take *Hu* to be a *Proper Name* of God (but communicable to Creatures, however here Emphatically applied to him:) Yet doth allow, that in these places, and in many others (of which he gives divers instances) it is used for the *Verb Substantive* (*Sum*, or *Est.*) Which is the same with what I say, that it Imports a *Being*, or *to Be*, (and therefore, when signally applied to God, his Absolute, Infinite, Independent, *Self-Being.*) And so, it seems, the Septuagints did here understand it, who render *Ani Hu*, by ἐγώ εἰμι, I AM; (and the Vulgar Latin, by *Ego Sum*;) and in the New Testament (which commonly follows the Phrase of the Septuagints) Christ says it of himself, *Before Abraham Was* (not *I Was*, but) *I Am*, (ἐγὼ εἰμι,) importing thereby his *Permanent* and *Insuccessive* Being; co-existent to all the varieties of (Successive) Duration; Past, Present, and Future: *the same Yesterday, and To-day, and for ever.* The difference between *is* or *id* Relatively taken (relating to what we call the Antecedent,) and the same taken Absolutely (without such reference to other than it self;) is much the same as between (what the Logicians call) *Est secundi adjecti* (which is but a *Copula* to join the Predicate with the Subject,) and *Est tertii adjecti*; where it self is (or doth include) the Predicate. As when *Socrates Est*, is resolved by *Socrates Est Ens*, or *Est Existens*; The word *Est*, so taken, including both the *Copula* and the *Predicate*: Like as *id* or *quid* Substantively taken, is not *Relative*, but *Absolute*, and the same with *Ens.*

Sum,

Sum, Ego Ipse, Ego Sum Ipse, Ego Ipse Sum: That is, *I am He*, or *I AM.* And Christ, of himself, *Joh.* 8. 58. πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι, *Before Abraham was, I AM.* And I the rather take it so to signify (in the places cited) because I there find it attended (exegetically) with an Intimation of his *Eternity*; He *Is*, He is the *First* and he is the *Last*; Before him *none Was*, and after him *none shall Be:* He Is, and ever Was, and ever shall Be.

CHARACTER III.

The next Character that I shall insist upon, is that of the two *Proper Names* of God, *Jah* and *Jehovah*; which I take to be Proper to God, and Incommunicable to any other. I put them both together, because they be both of the same import; and indeed, of the same with *Ehjeh*, (I AM) before-mentioned. The chief difference is, that *Ehjeh* (I AM) retains the form of the *Verb*; but *Jah* and *Jehovah* are *Nouns* verbal, from *Hajah* or *Havah* which signifie *to Be:* All denoting Gods absolute *Being:* And All peculiar to the Supreme God, and no where applied in Scripture (that I know of) to any other. I know the *Socinians* would perswade us that *Jehovah* is sometime given to an *Angel*, which we do not deny; but we say *that Angel* is not a *Created* Angel, but the *Angel of the Covenant*, who is God himself.

The name *Jah* comes often in the Old Testament, but not so often as *Jehovah.* Particularly in *Psal.* 68. 5. *Sing unto God, sing praises to his Name, extol him that rideth upon the heavens by his Name* JAH. So we find it in our Bibles, and it agrees with the Original. But in our Psalters, (by a continued mistake,) instead of *Jah* or *Ia*, is printed *Tea* *.

* In one Great Bible of this Translation, (amongst Mr. *Selden*'s Books in the *Bodleyan* Library) *appointed to be read in Churches* (as we are told in the Title page) printed (if I do not mis-remember the date) about the Reign of King *Edward* the Sixth, or the end of King *Henry* the Eighth, I find the *Name* JA. But in all other (whether Psalters or Bibles, Old or New) of that Translation (that I have con-

But

ſulted) it is *Yea*. Of which (I ſuppoſe) the occaſion at firſt was this: The Hebrew Letter, by different perſons, is differently called *Jod* and *Tod*; and accordingly that Name to be written in Engliſh *Ja* or *Ya*. Which being (it ſeems) in ſome Books written or printed *Ya*; ſome after-Printer thinking it to be miſ-printed for *yea*, did ſo (as he thought) Correct it; and the Error hath thence been propagated ever ſince. Yet this having (it ſeems) been diſcovered by ſome-body, ſome while ſince; I find in divers late Editions of the Pſalter, or Pſalms in our Book of Common-prayer, (which follows that Tranſlation) it is thus printed *praiſe him in his name, yea, and rejoyce before him*, (with a *Comma* before and after *yea*,) leaving it indifferent, whether to refer *Yea* (or *Ya*) to the former Clauſe, as the Name of God; or, to the latter Clauſe as the Affirmative particle *yea*. But in the Original Hebrew, and in all other Tranſlations (that I have obſerved) in any Language, I find the name *Jah*, or ſomewhat equivalent thereunto; as doubtleſs it ought to be.

But this name is no where (I think) retained in the Greek Septuagint, (the Septuagint renders it by Κύριος ὄνομα αὐτῷ:) Nor in the New Teſtament (which frequently follows the Septuagints form of Speech,) unleſs in the Solemn Form of praiſe *Hallelu-Jah* (which the Greek puts into one word *Alleluia*) that is, *Praiſe Jah*, or (as it is uſually rendred) *Praiſe ye the Lord*. Which is jointly applied to *him that ſits upon the Throne* and to *the Lamb*, Rev. 19. 1, 3, 4, 6. whom I take to be there meant by *the Lord our God*, ver. 1. and *the Lord God Omnipotent*, ver. 6. and *the Great God*, ver. 17. For *the Supper* of the *Great God*, ver. 17. is the ſame with *the Supper of the Lamb*, ver. 7, 9.

The name *Jehovah* is, in the Old Teſtament, much more frequent; eſpecially in the Original Hebrew. But in our Tranſlation is frequently rendered by *the* LORD; as in all thoſe places (if the Printers have been careful) where LORD is printed in Capital Letters.

The name *Jehovah*, is at *Exod.* 3. 14, 15. made equivalent to *Ehjeh*, I AM. For what is ſaid at *ver.* 14. *Thus ſhalt thou ſay unto the Children of Iſrael, I AM hath ſent me unto you*; is thus repeated at *ver.* 15. *Thus ſhalt thou ſay unto the Children of Iſrael,* JEHOVAH *(the God of your Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob) hath ſent me unto you*: with this Addition, *This is my name for ever, and this is my me-*

morial unto all generations. And *Pſal.* 81. 18. *That men may know, that thou,* whoſe Name alone is JEHOVAH, *art the moſt High over all the earth.*

In which place, the reſtrictive word *Alone*, cannot be underſtood to affect the word *Name*, as if it were thus to be conſtrued, (*cujus nomen eſt Jehovah ſolum,*) *Whoſe name is Only Jehovah*; (For God we know had other Names, whereby he is often called:) But to the word *Whoſe*, (*cujus ſolius nomen eſt Jehovah,*) *To whom Alone* (*or to whom Only*) *the name Jehovah doth belong.* So *Iſai.* 45. 5. *I am JEHOVAH and none elſe; there is no God beſide me.* And *Deut.* 5. 35, 39. *JEHOVAH he is God, and there is none elſe beſide him: JEHOVAH he is God in heaven above, and upon earth beneath, there is none elſe.* And *Iſai.* 42. 8. *I am JEHOVAH that is my name; and my Glory will I not give unto another.* And *Deut.* 6. 4. *Hear, O Iſrael, the* LORD *thy God is one* LORD; or, *JEHOVAH thy God is one JEHOVAH;* there is no other *Jehovah* but he. And *Deut.* 28. 58. *That thou mayeſt fear this glorious and fearful name,* THE LORD THY GOD, or *JEHOVAH thy God.* And to the ſame purpoſe, *Deut.* 32. 39. 1 *Sam.* 12. 2. and in many other places.

I will not diſpute, whether this name *JEHOVAH*, were never made known, till God did thus declare it to *Moſes*, at Exod. 3. 15. It might ſeem ſo to be by that of *Exod.* 6. 3. *I appeared unto Abraham, and to Iſaac, and to Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.* 'Tis true, that God is often *ſo* called in the Book of *Geneſis*: But that Book was written by *Moſes*, after the time that *Moſes* ſpeaks of, in *Exodus.* And *Moſes* might ſo call him, by a name known at the time *when* he wrote, though it had not been known at the time *whereof* he wrote.

wrote. As when *Abraham* is ſaid to go forth from *Ur of the Chaldees*, or of *Chaſdim*, Gen. 11. 31. though *Cheſed* the Son of *Nahor* (from whom, in likelihood, the *Chaldees* were called *Chaſdim*) was not born till afterwards, as appears *Gen.* 22. 22. So *Exod.* 12. 40. where the *Children of Iſrael* are ſaid to have *ſojourned four hundred and thirty years*; it muſt be reckoned backward as far as *Abraham*'s coming forth *from Ur of the Chaldees*, at which time they could not be called, *the Children of Iſrael*, (for *Iſrael* was not then born,) but it was *that people*, who were *afterwards* called *the Children of Iſrael*. And many ſuch *Prolepſes*, or anticipations of Names, there are in all Hiſtorians.

But, whether it be upon this account, or ſome other, that he is ſaid, *by his Name* JEHOVAH *not to have been known to them*, is not material to our preſent buſineſs. 'Tis enough, that *Jehovah* is now known to be the ſignal Name of the *True God*; and (I think) no where given to any other.

Now that our Saviour Chriſt is called *Jehovah*, is not to be denied. And it is for this reaſon, that the *Socinians* would have us think that this *Name* is not *peculiar* to God. In *Jer.* 23. 5, 6. he is called *Jehovah Tzidkenu*, the *LORD our Righteouſneſs*. *Behold the days come ſaith the Lord, that I will raiſe unto David a Righteous Branch; and a King ſhall reign and proſper, and ſhall execute judgment and juſtice on the Earth; In his days Judah ſhall be ſaved, and Iſrael ſhall dwell in ſafety*: (which is agreed, by Jews and Chriſtians, to be underſtood of the *Meſſias*.) *And this is the name whereby he ſhall be called* (JEHOVAH Tzidkenu) *the LORD our Righteouſneſs*, (*JEHOVAH our Righteouſneſs*.) And to the ſame purpoſe, *Jer.* 33. 15, 16.

In *Pſal.* 102. which is called, *A prayer of the afflicted, when he poureth out his complaint before the LORD* (Jehovah)

hovah.) It begins thus, *Hear my prayer O LORD* (Jehovah) *and let my cry come unto thee.* And he to whom this prayer is made, is eight or nine times called *the LORD* (Jehovah.) Now he to whom this prayer is made (we are told, *Hebr.* 1. 8, 10, 11, 12.) is our Lord Christ; *Unto the Son he saith,---Thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands; They shall perish, but thou remainest; They all shall wax old as a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.* All which is cited out of that Prayer, made to the Lord *Jehovah.*

So *I the LORD* (Jehovah) *the first and the last,* Isai. 41. 4. *Thus saith the LORD* (Jehovah) *before me there was no God, neither shall there be after me,* Isai. 43. 10. *Thus saith the LORD* (Jehovah,) *the King of Israel, and his Redeemer,* (Jehovah) *the LORD of Hosts, I am the first and I am the last; and beside Me there is no God,* Isai. 44. 6. which are the Characters applied to Christ, *Rev.* 1. 8, 9. & 2. 8. & 21. 6. & 22. 13. as was shewed before.

'Tis true, that in the Greek Septuagint of the Old Testament, the name *Jehovah* is no where retained; but κύριος (I think) every where put for it. Whether because of a Jewish Superstition, no where to pronounce that Name; or because it could not conveniently be expressed in Greek Letters; I will not determine. And for that reason (because the Septuagints did not use it) it is not used in the New Testament (which doth mostly comply with the Language of the Septuagints; as being the Greek Translation then in use.) And therefore we are not to look for the Name *Jehovah* there applied to Christ. But divers places are in the New Testament applied to Christ, wherein the name *Jehovah* was used in the Old Testament. And the name ὁ κύριος (*the Lord*) by which both

both the Septuagints and the New Teſtament do conſtantly render the Hebrew Name *Jehovah*, is ſo frequently applied to Chriſt in the New Teſtament, as that (throughout the New Teſtament) it is almoſt his conſtant Character, the *Lord*, the *Lord Jeſus Chriſt*, &c. *One Lord Jeſus Chriſt*, 1 Cor. 8. 6. *Our Lord Jeſus Chriſt, the Lord of Glory*, Jam. 2. 1. *My Lord and my God*, Joh. 20. 28. *No man can ſay that Jeſus is the Lord, but by the Holy Ghoſt*, 1 Cor. 12. 3. And elſewhere ſo often, that none can be ignorant of it.

CHARACTER IV.

The laſt Character (which I ſhall inſiſt upon) of the *True* God, the *Only* God; is that of the *Lord God of Iſrael*; *Hear O Iſrael, the Lord our God is one Lord. And thou ſhalt love the Lord thy God with all thy heart*, &c. Deut. 6. 4. And *the Lord thy God*, is almoſt the conſtant Language of *Moſes* to the Children of *Iſrael*: And it is the Character which God directs him to uſe; *Thus ſhalt thou ſay unto the Children of Iſrael, The Lord God of your Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me; this is my name for ever, and this is my memorial unto all Generations*, Exod. 3. 15. and *the Lord God of the Hebrews*, ver. 18. And elſewhere very often throughout the Bible. And doubtleſs, he that was the Lord God of *Iſrael*, is the true God, the only God. 'Tis *He* who tells us, *I am the Lord thy God--- Thou ſhalt have no other God but Me*, Exod. 20. 3. And, *Beſides Me, there is no other God*, Iſai. 44. 6. and ſo often elſewhere, that it is needleſs to name the places.

And this Character, as well as the reſt, is expreſly given to Chriſt alſo, *Luk.* 1. 16, 17. where we are expreſly told of *John the Baptiſt*, that *many of the Children of Iſrael ſhall he turn to* the Lord Their God (to the Lord God of *Iſrael*:) *for he ſhall go before Him in the ſpirit and*

power

power of Elias. Now we all know, whose *fore-runner John* Baptist was; and *before whom* he was to go, *in the Power and Spirit of Elias.* And he before whom he was thus to go, is *the Lord God of Israel*; and therefore not only a *Titular* God, or a *Creature* God, but the *True* God, the *Supreme* God, the same God with that God who is *the Lord God of Israel*; whom no man doubts to be the *True God*, the *Supreme God*, the *Only God.*

I might add many other Characters given to Christ, proving him to be the True God; as that *Rev.* 2. 13. *I am he which searcheth the Reins and Hearts, and I will give unto every one according to his Works*, (and to the same purpose, *Rev.* 22. 12. and elsewhere:) which God (the True God) claims as his peculiar Prerogative, *Jer.* 17. 9, 10. *The heart is deceitful above all things, and desperately wicked, Who can know it? I the LORD search the Heart, I try the Reins; to give to every man according to his ways, and according to the fruit of his doings.* And to the same purpose, *Jer.* 11. 20. *Jer.* 20. 12. 1 *Chron.* 28. 9. *Psal.* 7. 9. *Psal.* 139. 1. and in many other places. And that likewise of *Isai.* 9. 6. His Name *shall be called Wonderful Councellor, the Mighty God, the Everlasting Father, the Prince of Peace*, &c. with many other Characters of like nature, which can never agree to any but the True God.

But it is not my business, in this short Discourse, to say All that might be said; but what may be sufficient.

He therefore that is (as hath been shewed) *God*, the *True God*; the *Mighty God*; the *Everlasting Father*; the *Eternal God*; the *First and the Last*, (*before* whom nothing was, and *after* whom nothing shall be) that *Was, and Is, and shall Be*; the *same yesterday, and to day, and for ever*; the *Almighty*; by whom *the World was made*; by whom *all things were made, and without whom nothing was made that was made*; who

who *laid the foundations of the Earth, and the Heavens are the work of his hands*; who, *when the Heavens and the Earth ſhall fail, his years endure for ever*; who *ſearcheth the heart and the reins, to give to every one according to his works*; who is *Jehovah*; *the Lord God of Iſrael*; the *Supreme being*; which *is over all, God bleſſed for ever*; who is *the Bleſſed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality, to whom be Honour and Power Everlaſting, Amen.* That God (I ſay) of whom all theſe great things are ſaid, is (certainly) not a mere *Titular* God, (who is *called* God but *is not*,) a *Creature* God, or only a dignified *Man*. For, if theſe be not Characters of the *True God*, by what Characters ſhall the *True God* be deſcribed?

I know, the *Socinians* have imployed their Wits to find out ſome tricks to evade or elude ſome of theſe plain places, which I ſhall not trouble my ſelf, or you to repeat; or to give an anſwer to them. For they are ſo weak, and ſo forced, that the plain words of Scripture, read together with the forced ſenſes they would put upon them, are anſwer enough; nor do they need or deſerve any further anſwer.

OBJECTION VIII.

The laſt Objection which I ſhall now take notice of, is this; That the Doctrine of the Trinity was not known to the Jewiſh Church before Chriſt.

To which I anſwer, 1. If it were not made known to them, it was not neceſſary for them to know. For matters of pure Revelation, are not neceſſary to be known, before they are revealed, (nor farther than they are revealed:) But may be ſo to us, to whom they *are* Revealed.

The whole Doctrine of our Redemption by Chriſt, was (doubtleſs) unknown to *Adam* before his Fall;

And,

And, had he not fallen, it would have been no fault in him not to have known it at all.

And when (after his fall) it was firſt made known to him, (in that firſt promiſe, that *the Seed of the Woman ſhould break the Serpents head*, Gen. 3. 15.) it was yet ſo dark, that he could know very little (as to the particulars of it) of what is now known to us. And as God by *parcels* (πολυμερῶς) *at ſundry times, and in divers manners*, declared more of it to *Abraham*, to *David*, and the *Prophets*, ſo were they obliged to know and believe more of it: and when *in the laſt days* he had declared the whole of it *by his Son*; Heb. 1. 1, 2. it is now neceſſary for us to believe much more; of which they might be ſafely ignorant. And, of the Trinity likewiſe, if it were not then revealed.

2. But Secondly, There were many things, which though not fully revealed, ſo as to be clearly underſtood by All; were yet ſo inſinuated, as to be in good meaſure underſtood by ſome; and would more be ſo, when *the Veil ſhould be taken off from Moſes's face*, 2 Cor. 3. 13, 15, 16.

Thus the *Death* and *Reſurrection* of Chriſt, were not underſtood, even by his own *Diſciples*, till after his Reſurrection. Yet we muſt not ſay that theſe things were not before intimated in the Scriptures (though covertly;) for when *their underſtandings were opened, to underſtand the Scriptures*, and what had been *written of him in the Law of Moſes, and in the Prophets, and in the Pſalms*; they then perceived that *it was ſo written*, and that *it behooved Chriſt to Suffer and to Riſe from the dead the Third day*. Yet this was therein ſo covertly contained, that they ſeem no more to have underſtood it, than that of the *Trinity*.

And St. *Paul* in the Epiſtle to the *Hebrews*, declares a great deal to have been covered under *the Jewiſh Rites and*

and Ceremonies; which, certainly, moſt of the Jewiſh Church did not underſtand; though, in good meaſure, it might be underſtood by ſome.

I might ſay the like of the *Reſurrection*; which was but darkly diſcovered till *Immortality was brought to light through the Goſpel*, 2 Tim. 1. 10. We muſt not yet ſay, it was wholly *unknown* to the *Jewiſh* Church, (of whom many, no doubt, did believe it:) Yet neither can we ſay, it was generally received; For we know the *Phariſees* and the *Sadduces* were divided upon that point, *Act.* 23. 6, 7, 8. And ſo little is ſaid of it in the Old Teſtament, that thoſe who had a mind to be captious, might have found much more ſpecious pretence of cavilling againſt it *then*, than our Adverſaries *now* have againſt the Doctrine of the Trinity.

3. I ſay Thirdly, as of the *Reſurrection*, there were then divers intimations, which are now better underſtood (in a clearer light) than at that time they were: So I think there were alſo of the Doctrine of the *Trinity*. I ſhall inſtance in ſome of them.

1. That there was, in the Unity of the God-head, a *Plurality* of Somewhat (which now we call Perſons) ſeems fairly to be inſinuated, even in that of *Elohim-bara*, Gen. 1. 1. (*In the beginning God created,*) where *Elohim* (God) a Nominative Caſe Plural, is joined with *Bara*, a Verb Singular; (which is as if we ſhould ſay in Engliſh, *We Am*, or *They Doth*; which would to us ſound odly, if ſomewhat of Myſtery be not intended in it.) Nor is it here only, but very frequently, that God is called *Elohim* in the Plural Number, (and much oftner than in the Singular Number *Eloah*,) as if, though *Jehovah* be but *One*, yet *Elohim* may be *Three*: Not Three *Gods*, but Three *Somewhats* in that One God. (For though it be *Elohim*, yet it is *Bara*: It is *So* Three, as yet to be *One*.) Nor is it *Elohajim* (in the Dual Number) as ſpoken of

Two, or a *Couple*; but *Elohim* (in the Plural Number) as of *more than Two*.

This may perhaps be called a *Criticiſm*, (and it is ſo.) But I am loth to ſay, it is purely *Caſual*, and not deſigned. For many times little Circumſtances, and unheeded Expreſſions (as at firſt they may ſeem to be,) may (by the Divine Wiſdom) be fore-deſigned to ſome conſiderable purpoſe. As, that of, *Not a bone of it ſhall be broken*, *Exod.* 12. 46. *Numb.* 9. 12. *Pſal.* 34. 20. And that of, *they pierced my hands and my feet*, Pſal. 22. 16. And, *they ſhall look upon him whom they have pierced*, Zach. 12. 10. And that, *they part my garment among them, and on my veſture they caſt lots*, Pſal. 22. 18. And, *they gave me gall for my meat, and in my thirſt they gave me vinegar to drink*, Pſal. 69. 21. Which are moſt of them, but Poetical Expreſſions; and ſeemingly caſual, and undeſigned, as to their Literal Senſe; but were providentially ordered, as being literally to be fulfilled; as we find in *Joh.* 19. 23, 24, 28, 29, 36, 37. and in the places parallel of the other Goſpels.

I might inſtance in a great many ſuch, which at firſt might ſeem Caſual, but were Providentially deſigned. I ſhall content my ſelf at preſent with one more; which is that of St. *Paul*, (which perhaps may be thought to look as like a *Criticiſm* as what I mention) *Gal.* 3. 16. *Now to Abraham and his Seed were the promiſes made. He ſaith not, And to Seeds, as of many; but as of one, And to thy Seed which is Chriſt.* Now the *promiſes* made to *Abraham*, to which he refers, are thoſe *Gen.* 22. 16, 17, 18. (which, I think, is the only place, where, in promiſes made to *Abraham*, ſuch mention is made of *his Seed.*) *By my ſelf have I ſworn, ſaith the Lord; For becauſe, thou haſt done this thing, and haſt not withheld thy Son, thine onely Son; That in bleſſing I will bleſs thee, and multiplying I will multiply thy Seed, as the ſtars of the heaven,*

and

and as the ſand which is upon the ſea-ſhoar, and thy Seed ſhall poſſeſs the gate of his enemies; and in thy Seed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice.

By *Abraham's Seed*, here, is manifeſtly meant *his Children* whom God promiſeth to *multiply*. And it might ſeem to be very indifferent whether to ſay, *thy Seed*, or *thy Children*. But St. *Paul* was ſo nice a *Critick*, as to take advantage of his ſaying *Seed* (in the Singular Number) and not *Seeds* or *Children* (in the Plural) as thereby ſignally denoting (as principally intended) that *One Seed*, which is *Chriſt*. Yet are not the *reſt* of the *Seed* to be quite excluded (even in that laſt Clauſe of it, *In thy Seed ſhall all the Nations of the earth be bleſſed,*) as appears by *Act.* 3. 25. *And ye (men of Iſrael,* ver. 12.) *are the Children of the Prophets, and of the Covenant which God made with our Fathers, ſaying unto Abraham, And in thy Seed ſhall all the kindreds of the earth be bleſſed.* Whence 'tis evident, that ſeemingly unheeded Criticiſms are ſometimes Providentially deſigned. And ſuch I take this of *Bara Elohim*, to be. And it is taken notice of to this purpoſe, both by *Jewiſh* and *Chriſtian* writers.

The like *Plurality* ſeems plainly intimated in the ſame Chapter, *Gen.* 1. 26. *Let* VS *make man in* OVR *image and after* OVR *likeneſs.* Yet even this *Plurality* is no other than what in another conſideration, is an *Unity*; for ſo it follows, *ver.* 27. *So God created man in* HIS *own image.* Theſe *Plural Somewhats*, therefore, are but *One God.*

And 'tis but a childiſh excuſe to ſay, It is the *Stile of Princes* to ſpeak in the Plural, *We* and *Us* inſtead of *I* and *Me*. 'Tis indeed a piece of Courtſhip at this day, (and perhaps hath been for ſome Ages:) But how long hath it been ſo? 'Tis not ſo old as *Moſes*; much leſs ſo old as the *Creation*. King *Pharoah*, and *Senacharib*, and

Ahaſuerus, were wont to ſay *I*, *Me*, *Mine*, (not *We*, *Us*, *Ours*.) And *Nebuchadnezzar*, even in the *Height* of his *Pride*, Dan. 4. 30. *Is not this great Babylon that I have built, by the might of MY Power, and for the honour of MY Majeſty.* Here's nothing of *We* and *Our*. This was not *Stilus Regius* in thoſe days. And if we ſhould here expound it by ſuch an equivalence; *And God ſaid, Let Me make man in My image*; it would ſcarce ſound like good Senſe. (For 'tis not uſual to ſpeak *Imperatively* in the *Firſt perſon Singular*.) It ſeems therefore to imply a *Plurality*, though not a Plurality of *Gods*.

The like we have *Gen.* 3. 22. *Behold, the man is become like One of Us.* Is this alſo *Stilo Regio*, inſtead of, *The man is become like one of Me?*

So, *Gen.* 11. 6, 7. *And the* LORD (Jehovah) *ſaid, Let US go down, and confound their Language.*

2. And as theſe places intimate a *Plurality*, ſo I know not but that of *Gen.* 18. may intimate this *Plurality* to be a *Trinity*. That the appearance there of *three Men* to *Abraham*, was a *Divine Apparition* (though *Abraham* did not at firſt apprehend it ſo to be) is evident. For it is expreſly ſaid by *Moſes*, ver 1. *The* LORD (Jehovah) *appeared unto him in the plains of Mamre; and he lift up his eyes, and lo Three Men ſtood by him.* So that this appearance of *Three Men*, was an appearance of the Lord *Jehovah*. And though we do not find that *Abraham* doth any where uſe the word *Jehovah* in that diſcourſe, (but *Adonai* all along:) Yet *Moſes* the Relater (where himſelf ſpeaks) ſays every where *Jehovah*; though when he recites *Abraham*'s words, it is *Adonai*: But even *Adonai* is a word Plural (as well as *Elohim*) that is, *my Lords*; (the Singular is *Adoni*, *my Lord*; but ſeldom ſaid of God.)

Whether it were, that the name JEHOVAH were not then *known* to *Abraham* (according to that of *Exod.*

*Exod.*6.3.) or that *Abraham* was not at firſt aware who it was with whom he was then diſcourſing; or for what other reaſon he did avoid uſing the name *Jehovah*; I ſhall not trouble my ſelf curiouſly to enquire: But ſure we are that *Moſes* tells us, This Apparition of *Three Men* (as at firſt they ſeemed to be) was an Apparition of the Lord *Jehovah*.

We need not doubt therefore, but that *God* appeared there, in this Apparition of *Three Men*; which is therefore a fair intimation of a *Trinity of Perſons*.

It might perhaps be cavill'd at, if this were all: And ſo might that of *Jonah*'s being *three days and three nights in the Whale's belly*, when brought as an Argument to prove our Saviour ought *ſo long* to lie in the Grave. But St. *Paul* tells us, 1 *Cor.* 15. 3, 4. that Chriſt died for our ſins *according to the Scriptures*; and that he roſe again the *Third day*, *according to the Scriptures*. (And Chriſt in like manner, *Luk.* 24. 46.) Yet I know not any thing more clear to that purpoſe *in the Scriptures* (of the Old Teſtament) than either this of *Jonah*'s being ſo long in the *Whale's belly* (to which Chriſt himſelf alludes, *Mat.* 12. 40.) or that of *Hoſ.* 6. 2. *After two days he will revive us, and the third day he will raiſe us up.* Which ſeems not to be more expreſs (for the Reſurrection of Chriſt on the *Third day*) than this of *Jonah*. But ſuch covert Intimations there are in the Old Teſtament; of things afterward more clearly diſcovered in the New.

Nor was this unknown to the ancient Jewiſh Doctors, as appears by what *Ainſworth* (in his Notes on *Gen.*1.) cites from thence, (out of *R. Simeon, Ben Jochai* in *Zoar*;) *Come ſee the Myſtery of the word* Elohim: *there are three Degrees, and every Degree by it ſelf Diſtinct; and yet notwithſtanding they are all one, and joined together in One, and are not divided one from another*, (only, there he calls *Degrees* what we now call *Perſons*.) So that it was not

not unknown to the Jews of old, whatever the preſent Jews think of it.

3. What theſe *Three* are, (the *Father*, the *Word*, and the *Spirit*,) ſeems to be likewiſe intimated in the Story of the Creation, *Gen.* 1. where they ſeem to be diſtinctly named.

In the beginning (Elohim) *God created the Heaven and the Earth*, ver. 1. where no man doubts but God the *Father* is implied, though perhaps not He only.

And *ver.* 2. *The Spirit of God moved upon the face of the Waters.* Where *Ainſworth* tells us from the ancient *Rabbines* whom he cites, they call him, *The Spirit of Mercies from before the Lord: The Spirit of Wiſdom, called, the Spirit of the Living God:* And, *The Spirit of the Meſſias.* Of the ſame *Spirit*, we have elſewhere mention; *My Spirit ſhall not always ſtrive with Man*, Gen. 6. 3. *Take not thine Holy Spirit from me*, Pſal. 51. 11. *The Spirit of the Lord is upon me*, Iſai. 61. 1. *They vexed his Holy Spirit*, Iſai. 63. 10. and elſewhere. And if it be ſaid, that by *the Spirit of God*, is meant *God himſelf:* we ſay ſo too, for we do acknowledge, that the *Holy Ghoſt*, is *God himſelf.*

And, of *the Word*, there is a like intimation, *ver.* 3. *God* **Said** (or ſpake the *Word*) *Let there be Light, and there was Light.* And in like manner, *ver.* 6, 9, 11. 14, 20. *God* **Said**, *Let there be a Firmament*, &c. So *Pſal.* 33. 6, 7. *By the* **Word** *of the Lord were the Heavens made*, &c. *He Spake and it was done, He Commanded and it ſtood faſt.* And *Pſal.* 148. 5. *He Spake the Word and they were made, He commanded and they were created.* Conſonant to that of *Heb.* 11. 3. *By faith we underſtand that the Worlds were made by the* **Word** *of God.* And 1 *Pet.* 3. 5, 7. *By the* **Word** *of God the Heavens were of old, and the Earth*, &c. *And by the ſame* **Word** *they are kept in ſtore, or preſerved.* In which places, by *the Word*, ſo often mentioned,

tioned, and with ſuch Emphaſis put upon it; ſeems to be meant, that *Word* mentioned, *Joh.* 1. 1, 3, 10. *In the beginning was the Word,* (ὁ λόγος,) *All things were made by Him: The World was made by Him*; juſt as in *Heb.* 11. 3. *the Worlds were made by the Word of God.*

Nor was this notion of *the Word* (Perſonally taken) unknown to the Jewiſh Doctors. For what we have *Pſal.* 110. 1. *The Lord ſaid unto my Lord, (Dixit Jehova Domino meo)* the *Chaldee* Paraphraſe, renders by *Dixit Jehova,* (Bemeimreh) *in Verbo ſuo* meaning, by *His Word,* the *Meſſias*; and of whom our Saviour himſelf expounds it, *Mat.* 22. 44. And it is frequent, in that Paraphraſe, by *the Word* to deſign the *Meſſias*; * as S. *Joh.* doth, *Joh.* 1. 1. *In the beginning was the Word.*

* So in *Iſa.* 41. 10. *Fear not, I am with thee*; and ver. 13. *Fear not, I will help thee*; and ver. 14. *Fear not, I will help thee, ſaith the Lord and thy Redeemer*; and ver. 16. *The Wind* (or Spirit, *Ruach*) *ſhall carry them away, and the Whirl-wind ſhall ſcatter them:* Is in the *Chaldee* Paraphraſe (rendred into Latin) *Ne timeas, quia in adjutorium tuum erit Verbum meum. Ne timeas, quia Verbum meum erit in adjutorium tuum. Ne timeatis, ——Verbum meum eſt in auxilium veſtrum, dicit dominus & Redemptor veſter. Ventus* (ſeu Spiritus) *abripiet eos, & Verbum ejus diſperget eos, quaſi Turbo ſtipulas.* (Where we have *God,* his *Word,* and *Spirit.*) So in *Iſai.* 48. 11. *For my own ſake, for my own ſake will I do it:* and ver. 12. *Hearken unto Me:* and ver. 13. *My hand hath laid the foundation of the Earth, and my right hand hath ſpanned the heavens:* and ver. 15. *I, even I have ſpoken, I have called him:* and ver. 16. *Come ye near unto me, hear ye this:* Are in the *Chaldee* Paraphraſe, *Propter Nomen meum, propter Verbum meum faciam. Obedite Verbo meo. In Verbo meo fundavi terram, & in Potentia mea appendi cælos.* (Where again we have *God,* his *Word,* and *Power,* or *Spirit.*) *In Verbo meo pepigi pactum cum Abraham patre veſtro, & vocavi eum. Accedite ad Verbum meum, audite hæc.* And, at the like rate, in many other places.

And I put the more weight upon this, becauſe (as here, *Gen.* 1. 2, 3. ſo) we have in ſeveral other places, the *Word* and *Spirit* mentioned as concerned in the Creation, *Pſal.* 33. 6. *By the Word of the* LORD (Jehovah) *were the Heavens made, and all the Hoſts of them by the* (*Spirit*, or) *breath of his mouth,* (*Beruach.*) Where we have *Jehovah,* his *Word,* and *Spirit.* Job 26. 12, 13. *He divideth the Sea by his Power, and by his* (Wiſdom, or) *Underſtanding he ſmiteth through the proud; By his Spirit he garniſheth the Heavens, his Hand hath formed the crooked Serpent.*

Where

Where we have the *Power* of God, the *Wiſdom* of God, and the *Spirit* of God. And *Job* 33. 4. *The Spirit of God hath made me, and the Breath of the Lord hath given me Life.* So, *Pſal.* 104. 24, 30. *O LORD* (Jehovah) *how wonderful are thy Works, in* Wiſdom *thou haſt made them all. Thou ſendeſt forth thy* Spirit, *they are created, and thou reneweſt the face of the Earth.*

And it is not amiſs here to take notice, that as λόγος ſignifies as well *ratio* as *oratio*; ſo Chriſt (ὁ λόγος) is called the *Word* of God, and the *Wiſdom* of God. And as in *Joh.* 1. 1, 3, 10. it is ſaid of *the Word*, that *in the beginning was the Word, all things were made by Him, and the World was made by him:* And *Heb.* 11. 3. *The Worlds were framed by the Word of God.* So the ſame is ſaid of *Wiſdom*, Prov. 3. 19. *The LORD by* Wiſdom *hath formed the Earth, by Underſtanding hath he eſtabliſhed the Heavens.* And *Prov.* 8. 22. &c. *The LORD poſſeſſed me* (Wiſdom) *in the beginning of his way, before his works of old; I was ſet up from everlaſting, from the beginning, ere ever the Earth was;*-----*When he prepared the Heavens I was there,*---- *When he eſtabliſhed the Clouds above,*---- *When he ſtrengthened the Fountains of the deep,*--- *When he appointed the Foundations of the Earth, then was I by him*, &c.

And accordingly the *Holy Ghoſt* is called the *Power* of God, *Luk.* 1. 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall over-ſhadow thee.* And 1 *Pet.* 1. 5. *Who are kept by the Power of God, through Faith unto Salvation*; which doubtleſs is not without the operation of the *Holy Ghoſt*, working and preſerving faith in us.

Suitably hereunto, God's Power and Wiſdom are oft conjoyned. *He is Wiſe in Heart, and Mighty in Strength*, Job 9. 4, &c. *He is excellent in Power, and in Judgment*, Job 37. 13.

But, (without laying too great a ſtreſs on every particular,) there ſeems a foundation clear enough to conſider the *Word* of God, and the *Spirit* of God, as clearly diſtin-

diſtinguiſhable, even in the great Work of Creation; and that the holy Writers, even in the Old Teſtament, have conſidered them as diſtinct; and that even the Jewiſh Writers have owned them as ſuch.

I know very well that thoſe who have a mind to be captious, may cavil at theſe places, as the *Sadduces* of old did at thoſe paſſages in the Old Teſtament tending to prove a *Reſurrection.*

And not thoſe only, but even ſome of our own; who would have us think, that the Fathers before Chriſt had only *Promiſes* of *Temporal* bleſſings (not of *Heavenly* and *Eternal:*) Though St. *Paul* tells us, (when, *of the hope and reſurrection of the dead he was called in queſtion;*) that he did *ſo worſhip the God of his Fathers, believing all things which were written in the Law and the Prophets, and had hope towards God (which they alſo allowed) that there ſhould be a Reſurrection of the dead both of the Juſt and Unjuſt*; and that it was *a promiſe made of God to their Fathers, to which their twelve Tribes inſtantly ſerving God day and night, hoped to come*; which were *no other things than what Moſes and the Prophets had ſaid ſhould come to paſs*; and which to *King Agrippa* (who if not a *Jew*, was at leaſt well acquainted with their Doctrines) ſhould not *ſeem ſtrange, Act.* 23. 6. *Act.* 24. 14, 15. *Act.* 26. 2, 3, 6, 7, 8, 22. And *Heb.* 11. 13. that *all theſe died in faith, not having received the promiſes*; (that is, they died in the belief of better things than what they had yet received:) *But ſaw them afar off, and were perſwaded of them, and embraced them, and confeſſed, they were but ſtrangers and Pilgrims upon Earth.* And our Saviour proves it out of the Old Teſtament, (*Mat.* 22. 32.) by ſuch an Argument, as if one of us ſhould have urged, it would perhaps have been ridiculed: *I am the God of Abraham, the God of Iſaac, and the God of Jacob*; *Now God is not the God of the dead, but of the living.* And the Apoſtle purſues the ſame Argument, *Heb.* 11. 9, 10, 14, 15, 16.

They ſojourned in the Land of promiſe, as in a ſtrange Land, dwelling in Tabernacles (movable from place to place) *for they looked for a City which hath foundations* (a fixed City, not flitting as were thoſe Tabernacles,) *whoſe builder and maker is God: Declaring plainly that they did ſeek a Country: Not ſuch as that from whence they came; but a better Country, that is, a Heavenly: wherefore God is not aſhamed to be called* their God; *for he hath prepared for them a City*; where he directly argues, that God's Promiſe, *to be their God*, was a Promiſe of *Heaven*.

And no doubt but the Prophets, and Men of God, had taught them all along, to put a *Spiritual* Senſe, upon thoſe (ſeemingly) *Temporal Promiſes*, (though the *Sadduces* would not believe it, but cavilled at it;) in ſo much that not only the *Phariſees* and *Doctors of the Law*; but even the *Women* embraced it (even *before* Chriſt's Reſurrection;) *I know ſaith Martha* (of her dead Brother *Lazarus*) *that he ſhall Riſe again in the Reſurrection, at the laſt day*, Joh. 11. 24. And, of ſuch *Spiritual Senſes*, we have copious Inſtances, in the Epiſtle to the *Hebrews*, and elſewhere frequently.

And as they did without any reluctances, readily embrace the Doctrine of the *Reſurrection*, when more clearly declared by the Apoſtles, (as a thing not wholly *new* to them;) ſo neither do we find in them any Reluctance to that of the *Trinity* (for which, in likelihood, they had in like manner been *before* prepared:) but readily cloſed with the Form of Baptiſm, *in the Name* (not *Names*) *of the Father, and of the Son, and of the Holy Ghoſt*, Mat. 28. 19. And that Solemn *Benediction*, 2 Cor. 13. 14. *The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt be with you all, Amen.* Where we have all the Three Perſons reckoned together; as they are alſo in that celebrated place, 1 *Joh.* 5. 7. *The Father, the Word, and the Holy Ghoſt; theſe Three are One.* And as they had been before

before by Chriſt himſelf, *Joh.* 14. 26. *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in My Name, He ſhall teach you all things.* And *Joh.* 15. 26. *The Comforter whom I will ſend unto you from the Father, even the Spirit of truth, which Proceedeth from the Father, He ſhall teſtify of Me.* And (to name no more places) *Mat.* 3. 16, 17. *Jeſus, when he was baptized, went ſtraitway out of the Water: And lo, the heavens were opened unto him, and he (John* the Baptiſt) *ſaw the Spirit of God deſcending like a Dove, and lighting upon Him: And lo, a voice from heaven ſaying, This is My beloved Son, in whom I am well pleaſed.*

4. There is yet another Conſideration which doth confirm this opinion, that the Doctrine of the *Trinity* was not unknown to the *Jewiſh Church* before Chriſt: From the footſteps thereof yet extant in Heathen Writers.

'Tis well known (to thoſe converſant in ſuch Studies) that much of the Heathen Learning (their Philoſophy, Theology, and Mythology) was borrowed from the Jews; though much Diſguiſed, and ſometimes Ridiculed by them. Which things though they be Fabulous, as diſguiſed in a Romantick dreſs: yet they are good Evidence that there was a *Truth in Hiſtory*, which gave occaſion to thoſe *Fables*.

None doubts but *Ovid*'s Fable of the *Chaos* (of which all things were made) took its riſe from *Moſes*'s Hiſtory of the *Creation*: And *Deucalion*'s *Flood*, from that of *Noah*: and the *Titan*'s fighting againſt the Gods, from the Builders of *Babel*'s Tower: And that of Two-faced *Janus*, from *Noah*'s looking backward & forward to the World before and ſince the Flood. And many the like, of which we may ſee in *Natalis Comes*, in *Bochartus*, and others: And of which we have a large Collection in *Theophilus Gale*'s *Court of the Gentiles*. And in Dr. *Duport*'s *Gnomologia Homerica*; wherein is a Collection of *Homer*'s *Sayings*,

which look like Alluſions to like Paſſages in Sacred Scripture; and ſeem to be borrowed (moſt of them) from thoſe Books of it, which were written before *Homer*'s time; who yet is one of the moſt Ancient and moſt Famed of Heathen Writers.

Plato hath borrowed ſo much of his Philoſophy, Hiſtory, and Theology, from the *Jewiſh* learning, as that he hath obtained the Title of (Μωσὴς Ἀττικίζων) *Moſes diſguiſed in a Greek dreſs.* And, may ſeem, becauſe the name of *Jews* was odious, to cite them rather by the names of certain *Barbarians*, *Syrians*, *Phœnicians*, *Egyptians*, &c. From that Title of God in *Exodus*, I AM, ὁ Ὤν, (or from the Equivalent names of *Jah* and *Jehovah*) he borrows his (τὸ ὄν, αὐτὸ ὄν, ὄντως ὄν,) *the Being*, (or *that which Is*,) *the very Being*, *the true Being*; which are the Titles he gives to the Supreme God. For his *Immortality of the Soul*, he reckons the beſt Argument to be (θεῖος λόγος) *a Divine Revelation*, which he had by *Tradition* from certain *Ancients*, who lived (as he ſpeaks) *nearer to the Gods*, (as if he had borrowed even this Phraſe from *Deut.* 4. 7. *What nation is ſo great, who hath God ſo Nigh unto them?*) And much more, as hath been noted by others.

And I am ſo far from thinking (as the *Socinians* would have us) that St. *John* did but *Platonize*, and borrowed his ὁ λόγος from *Plato*'s Trinity; that I rather think, that *Plato* borrowed his *Trinity* (as he did many other things) from the *Jewiſh Doctrine*, though by him diſguiſed: And take it for a good Evidence, that the Doctrine of the Trinity, was then not unknown to them.

Ariſtotle, in the laſt Chapter of his Book, *De Mundo*; which is *de Dei Nominibus*: He tells us that *God, though he be but One, hath many Names*: And amongſt thoſe *many*, he reckons that of the *Tres Parcæ* (τρεῖς αἱ Μοῖραι) or as we call them, *the Three Deſtinies* (*Atropas*, *Clotho*, and *Lacheſis*; (whom he doth accommodate to the three diverſities

verſities of *Time*; *paſt*, *preſent*, *and future*,) to be *One* of theſe Names. Which, though numbred as *Three*, are but this *One God*. Ταῦτα δὲ πάντα ἐστὶν ὐκ ἄλλό τι πλὴν ὁ Θεός. (And cites *Plato* to the ſame purpoſe) καθάπερ καὶ ὁ γενναῖος Πλάτων φησίν. So that it ſeems both *Plato* and *Ariſtotle* were of opinion, that *Three Somewhats* may be *One God*. And this, in likelihood, they derived from the Jewiſh Learning.

I might ſay the like of their *three Judges* in another World, *Minos*, *Radamanthus* and *Æacus*. which thing though it be Fabulous, yet it implies thus much, That they had *then* a Notion, not only of the *Soul's Immortality*, but alſo of a *Trinity* of *Perſons* in another World, who ſhould take Account of mens Actions in this World. And both theſe Notions they had, no doubt, from the *Jewiſh* Learning; from whence their moſt ſublime Notions were derived.

To theſe I might add that of their three-ſhap'd *Chimæra*; which their Poets feign to have been. Πρόσθε λέων, ὄπιθε δὲ δράκων, μέσση δὲ χίμαιρα, as is to be ſeen in *Homer* one of their moſt Ancient Poets. And that of *Cerberus*, their three-headed Porter of the other World.

Which Poetical Fictions, though invented perhaps to *ridicule* the Trinity; do yet at laſt argue that they had *then* ſome notices of a Trinity, (of *Three Somewhats* which were yet but *One*.) For, if they had no notice of it, they could not have ridiculed it.

Our Adverſaries, perhaps, may pleaſe themſelves with the Fanſy, that *Chimæra* and *Cerberus* are brought in to prove the *Trinity*.

But they miſtake the point: We are not now *Proving* the Trinity, (which is already ſettled on a firmer Foundation;) but inquiring, whether *this* Doctrine were *then* known. And as we think it a good argument to prove the *Chriſtian Religion*, to have been known in *Lucian*'s time, (and known to *him*,) becauſe *Lucian* doth *Scoff* at it; which he could not have done, if he had known nothing of it: So is it a good Argument to prove the Doctrine of the *Trinity* to have been *then* known, when it was ridiculed.

And it proves alſo, that there might be *then* prophane Wits to ridicule it, as there are *now* to *Blaſpheme the Trinity*, as a *three-headed*

headed Monſter; and, that this little Wit of theirs, is not their own, but ſtollen from wittier Heathens.

But, whether it were, or were not, known to the Jewiſh Church before Chriſt, (of which there be great Preſumptions that it was ſo known, as well as that of the *Reſurrection:*) it is enough to us, that we are taught it *now*. And, if any will yet be ſo obſtinate as not to believe, either the *Reſurrection*, or the *Trinity*; upon pretence that neither of them was known to the *Jewiſh Church*, (or at leaſt, not ſo clearly, but that they may be able to cavil at places from the Old Teſtament alledged to prove either;) we muſt leave them to the Wiſdom and Judgment of God, till he ſhall think fit to inſtruct them better.

Now to God the Father, God the Son, and God the Holy Ghoſt; Three Perſons, but One Eternal and Ever bleſſed God; be Praiſe, Honour and Glory, Now and for Evermore, Amen.

FINIS.

Advertiſement.

BY reaſon of the Authors abſence from the Preſs at ſo great a diſtance, ſome miſtakes have happened, both in the Letters and Sermons; and ſome things omitted, which ſhould have been inſerted in their proper places, but that they came ſo late to the Printers hands, that it could not well be done without diſcompoſing his Affairs. Of both which it is thought fit thus to direct.

ERRATA.

LEt. I. *p.* 12. *l.* 6. *for* Diviſions *read* Dimenſions. *p.* 13. *l* 6. *dele* Three. *p* 18. *l* 7. *for* Meaning *read* Memory.

Let. II. *p.*7. *l.* 21. *for* that *read* ſhall.

Let. III. *p* 30. *l.* 11. as a ſeparate Exiſtence. *p* 32 *l.* 7. as to be. *p.* 37. *l ult. for* Thoſe *read* Theſe. *p.* 41. *l.* 18 known *p.* 57. *l.* 7. *for* ſure *read* ſave.

Let. IV. *p.* 7. *l.* 20. *for* toil *read* talk. *p.* 11. *l.* 2. as well as.

Let. V. *p.* 6. *l.* 22. *dele* of. *p.* 7. *l.* 19. *for* any *read* my. *p.* 11. *l.* 10. *read* 1 Joh. 5. 20. *p.* 12. *l.* 18. *for* Iſrael *read* Jacob. *p.* 18. *l.* 13. doth not well *p.* 21. *l.* 14. ſaid ſo much.

Let. VI. *p.* 4. *l.* 1. *for* Nor *read* Now. *p.* 9. *l.* 28. *for* then *read* there. *p.* 10. *l.* 28. *for* London *read* Leyden *p.* 11. *l* 19. at leaſt. *p.* 13. *l.* 30 *for* This *read* Thus. *p.* 14. *l.* 33. *for* as *read* in *l.* 34. thee only, the. *p* 17. *l.* 6. *for* Railing *read* Ranting. *p.* 18. *l.* 2. was not then. *l.* 13. beſide that in.

Let. VII. *p.* 6. *l* 28. Poſſibility. *p.*7. *l.* 27. *for* fourth *read* fault. *p.*10. *l. pen.* All-comprehenſive. *p.* 12. *l.* 20. Father. *p.* 13. *l.* 5. *after* Notions, *add* further than they are revealed. *l. pen.* Words. *p.* 14. *l.* 13. Hands. *p.* 17. *l.* 13. to Anſwer. *l.* 23. *for* one *read* me.

Serm. *p.* 25. *l.* 14. exegerical. *p.* 19 *l.*7. God. *p.* 22. *l.* 19. *for* for *read* or. *l.* 21. *for* er *read* ſer. *P.* 61. *l.* 9. *read* Author. *P.* 73. *l.* 3. *read* were framed.

ADDITIONS.

LET. I. *p.* 2. *l.* 1. *after* united, *add* or intimately One. *p.* 12. *l.* 21. *after* Cube, *add*, (there being no limits in nature, greater than which a Cube cannot be).

Let. III. *p.* 16. *l.* 18. *Add this Marginal Note*, The Saxon word *Hel* or *Helle*, (whence comes the Engliſh word *Hell*,) doth not properly or neceſſarily import *the place of the Damned*; But may be indifferently taken for *Hell*, *hole*, or *hollow place*: Which are all words of the ſame original. *Helan* (to hide, or cover,) *Hole* (cavitas,) *Hol* (cavus) hollow. And when it is uſed in a reſtrained ſenſe; it is Metonymical, or Synecdochical; as when *Hole* or *Pit*, is put for the *Grave*, and the like. *p.* 19. *l.* 2. *Add*, So that I take the plain ſenſe of the words to be this: *He was* (for ſome time) *in that Hell*, or *Hades* (what ever by that word be meant); *wherein* (it is expreſly ſaid) *he was not left*; but was *Raiſed from it*. *p.* 44. *l.* 16. *Add*, Beſide this Letter of thanks from his Partner in the Diſputation; there was another from *Sandius* himſelf, (not Printed, but in Manuſcript,) acknowledging a like conviction. Of which *Wittichius* recites an Extract, in his *Cauſa Spiritus Sancti Victrix demonſtrata, à Chriſtophoro Wittichio. Lugduni Batavorum, apud Cornelium Bouteſtein*, 1682.

Let. IV. *p.* 36. *l.* 26. *after* Athanaſius, *Add*, ('Tis the ſame thing with me, whether it were written by Him or ſome Other, as long as I find it agreeable to Scripture. *At the end of the ſame line*, *Add* (Wherein yet I would not be thought to encourage dangerous Errors: For the Errors are equally Dangerous, and equally Fundamental; whether I do, or do not Anathematize them.) *p.* 38. *at the End*; *Add* Jan. 13. 169$\frac{6}{7}$. Yours, *John Wallis*.

Let. VI. *p.* 9. *l.* 25. *Add this Marginal Note. Socinus*'s Words are theſe: *Velim autem ſcias, me duplici de cauſa (praeter eam quam ipſe commemoras) ab iſta quaeſtione, De Anima Immortalitate, abſtinuiſſe. Nam & mihi res erat cum homine qui me calumniandi, inq; omnium invidiam vocandi, omnem occaſionem quaerebat. Necdum mihi, quid de quaeſtione iſta ſtatuendum ſit, plane exploratum erat; quemadmodum nec hodie quidem eſt. Tantum id mihi videtur ſtatui poſſe; Poſt hanc vitam, animam ſeu animum hominis non ita per ſe ſubſiſtere ut praemia ulla poenaſve ſentiat, vel etiam iſta ſentiendi ſit capax. Quae mea Firma Opinio facile poteſt ex Diſputatione iſta colligi: Cum ex multis quae identidem à me ibi dicuntur; Tum ex ea ipſa, de qua praecipue agitur, ſententia mea. Nam quamvis, cum ipſo Puccio diſputans, (qui, ut immortalitatem primi hominis ante peccatum probaret, animi ipſius Immortalitatem mihi objiciebat,) oſtendi, non propterea dici poſſe hominem immortalem quia anima ipſius non moriatur: Tamen ſatis apparet me ſentire, non ita vivere, poſt*

hominis

hominis ipsius mortem, animam ejus, ut per se præmiorum pœnarúmve capax existat: Cum in ipso primo homine, totius Immortalitatis rationem uni gratiæ Divinæ tribuo; nec in ipsa Creatione quidquam Immortalis Vitæ agnosco. Socini Epist. 5. ad Volkelium; die 16. Novembris, Anno, 1596.

Let. VI. *p.* 12. *l.* 3. *Add this Marginal Note*: *Sandius*'s Words are these, (cited by *Wittichius* in his *Causa Spiritus Sancti Victrix*, pag. 4.) *Jam finitis illis quæ ad Librum tuum vegerenda duxi (præter ea quæ satis à Socio meo responsum puto,) Oro te ne graveris ulterius hoc argumentum prosequi; quò tandem Veritas, si fieri possit, patefiat; & velut scintilla ex silice ad Chalybem allisa prosiliat. Nam ingenuè fateor, mihi conjecturam meam longè verisimiliorem visam, antequam Librum tuum, quo me docere aggressus es, legissem. Non parùm & contulit ad eam debilitandam, consideratio mea,* Joh. 1. 32, 33. & Mat. 4. 11. *Nam postquam in Baptismo Spiritus Sanctus super Christum descendit, & super eum mansit, eumque in desertum duxit, nec ab eo recessit; (cum non verisimile sit Christum tentationem Satanæ sine Spiritus Sancti auxilio superâsse;) finita demum tentatione dicuntur Angeli accessisse & ministrâsse ei. Quod si itaque conjectura mea consistere non possit, ut vix possit, perpendendum erit, an non Spiritus Sanctus possint esse septem Spiritus Principales; vel, multitudo Spiritnum longè subtilsorum cæteris Angelorum ordinibus, forsan naturâ ipsâ: Et an per hanc hypothesin salvari possint omnes difficultates contra conjecturam meam hactenus productæ. Novi quendam qui sentit, Spiritum Sanctum quidem esse unam Personam, eamque creatam, sed totum Universum Essentia sua pervadentem. Valdè autem dubito an hæc sententia subsistere queat. Illa de una Persona Spiritus Sancti comprehensis sub eo Angelis tanquam ejus ministris & satellitibus; mihi non admodum arridet. Si autem horum nihil verum comperiatur; tum demum mihi verisimillimum videbitur, Spiritum Sanctum cum Deo Patre ejusque Verbo, unum Deum, unam Substantiam, unum Individuum esse.*

THE Life of Faith.

IN TWO

SERMONS

TO THE

UNIVERSITY OF OXFORD,

At St. *Mary*'s Church there;

On the 6th. of *January*, 168¼. and *June* the 29th. following.

By *John Wallis*, D. D.

One of His Majesty's Chaplains in Ordinary, and Professor of Geometry in the University of *Oxford*.

LONDON,

Printed by *James Rawlins*, for *Thomas Parkhurst*: And are to be sold by *Amos Curteine*, Bookseller in *Oxford*, 1684.

ERRATA.

PAge 4. marg. read *Dr. Pocock*, p. 5. l.10. *without*, p.19. l.16. *onely*, p. 22. l. 8. for *thus* read *that*, p.23.l.8. for *preacher* r. *practiſe*, p.24.l.3. *of the Context*, p.25. l.9. *then Heathen*, p.27.l.1. *of the ſame*, p. 28. l. 5. περιέχειν. l. 17. *We Gentiles*, l. 25. *ſhal all*, p. 29. l.32. *moſt but*, p.31.l.5. for *in* read *and*, l.16. *told us*, p.38. l.16. *tuæ*, p.39.l.11. *out a.* ibid. *Fanſy*, l.12. *Exotick*, p.42. l. 21. *every evill*, p. 3. l. 9. יחיה p. 25. l. 17. לְמוֹעֵד.

THE
Life of Faith.

Hebr. 10. 38.

But the Juſt ſhall Live by Faith.

Life is that of which we are all Fond. And on the contrary, *Death* is (φοβερὸν φοβερώτατον) that which, of all, we moſt dread. (*Skin for Skin, and all that a man hath will he give for his Life.*) Inſomuch that *Life* is commonly put for *Happineſs*; and *Death* for *Miſery*. Job 2. 4.

Behold I have ſet before you (ſaith *Moſes*) *Life and Good, Death and Evil:* And again, *I have ſet before you Life, and Death; Bleſſing, and Curſing: Therefore chooſe Life, that thou and thy ſeed may live.* That is, That you may be bleſſed. And *Jeremy*, much to the ſame purpoſe, (but more literally:) *Behold I ſet before you the way of Life, and the way of Death.* And, when God at firſt threatened, *In the day that thou eateſt thereof, thou ſhalt dy the Death:* That which we commonly call *Death* (though it were a part), was but a ſmall part, of that threatening. The whole of it, was, That he ſhould be *miſerable*. And, though he did not *Dy* the *ſame day* (as to what we commonly call *Death*,) yet he did, *that day*, become *miſera-* Deut. 30. 15. Ver. 19. Jer. 21. 8. Gen. 2. 17.

ble. And ſo had He, and all His, continued to be; if God had not found out a way to reſtore us, from *that Death*, to a Life of *Happineſs*. And what that is, the Text tells us; *The Juſt ſhall live by Faith.*

True it is, that *Death*, in the proper ſenſe, is a great Evil; and it was ſo intended by God, when he did at firſt threaten it, as a part of that *miſery*, which was to follow upon Sin.) And even the Death of a Friend, as well as our Own, may juſtly be looked upon as a great Affliction.

But, *thus to Dy*, is a much leſs Evil, than (as the Apo-
1 Tim. 5. 6. ſtle ſpeaks) to be *Dead while we Live.* And it is an Allay to our Sorrow, (as well in reference to our own Death,
Joh. 11. 25. as to that of thoſe we Love,) That, *he who Believeth in*
Ver. 29. *the Lord, though he be Dead, yet ſhall he Live: And, whoſoever liveth and believeth in him, ſhall never Dy.*

You eaſily apprehend, that, when Chriſt ſaith, *He ſhall never Dy*; he did not mean it of a *natural Death*; For,
Hebr. 9. 27. thus, *It is appointed to all men, once to Dy:*) But thus ra-
Rev. 20. 6. ther, *He that hath part in the firſt Reſurrection, on ſuch the ſecond Death hath no power.* Or, if that expreſſion may ſeem to be of a doubtfull ſenſe, (as being involved in the obſcure phraſe of a myſtical Propheſy;) yet, that at leaſt
Rom. 8. 13. is plain, That, *If we live after the Fleſh, we ſhall Dy; but if, through the Spirit, we mortifie the deeds of the Body, we*
Ver. 6. *ſhall Live. For, to be Carnally minded, is Death; but, to be Spiritually minded, is Life and Peace.*

And this is the *Life*, which the Text ſpeaks of. Which is Begun in *Grace*, and Perfected in Glory. And ſuch a
Joh. 3. 15, 16. *Life* is that, which *the Juſt ſhall* Live by *Faith. God ſo loved the World, that he gave his only begotten Son, that who ſo ever Believeth in him, ſhould not periſh, but have everlaſting Life.* (That is, That he ſhould be *eternally Happy.*) *He that Believeth on the Son, hath everlaſting Life; and he that Believeth not the Son, hath not Life; but the Wrath of*

God

God abideth on him. For the Juſt ſhall Live by Faith. But, Gal. 3. 11.
if any man draw-back, my Soul (ſaith God) *ſhall have no* Heb. 10. 38.
pleaſure in him.

The firſt place where we meet with this, *The Juſt ſhall Live by Faith*, is in *Habak.* 2. 4. And we have it cited (as a ſaying very conſiderable) three times in the New Teſtament, *Rom.* 1. 17. *Gal.* 3. 11. and here *Hebr.* 10. 38.

And, in all the Four places, we have the words juſt in the ſame order: צַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃ ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται. *Juſtus ex Fide vivet*; (that of *Faith* ſtanding in the middle of the other two words, and capable of being referred to either) *The Juſt, by Faith, ſhall Live.* And may therefore be indifferently read, *The Juſt by Faith*, or *By Faith ſhall live.* (*Juſtus ex Fide*, or *ex Fide vivet.*) Nor need we be much ſolicitous, whether of the ways we read it. For it may well enough have an aſpect both ways.

But though, in all theſe places, the words ly in the ſame Order, yet with a different Emphaſis; according as the Context, and the Scope of the place direct.

In the firſt place; the Emphaſis ſeems to ly upon the Hab. 2. 4.
word *Juſt*, or Righteous; as contradiſtinguiſhed from thoſe who are otherwiſe. *His Soul that is lifted up, is not upright in him*; (and conſequently, not pleaſing to God:) *But the Juſt ſhall live by Faith.* Where he ſhews the advantage that the Juſt or Righteous have (as to the caſe there ſpoken of;) before thoſe who are not ſo; thoſe *who's heart is lifted up*, or ſtandeth out, and refuſeth to ſubmit it ſelf to God and Truſt in him.

And to the ſame purpoſe, in the place before us: where Heb. 10. 38.
we have a like oppoſition, or contradiſtinction, between the *Juſt* or *Faithful*, and thoſe who are not ſo. *The Juſt ſhall live by Faith: But, if any man draw-back* (ſaith God) *my Soul ſhall have no pleaſure in him.* Where we have (as in the other place) a Promiſe to the *Juſt* and *Faithful*;

but

but with a direct exclusion of those who are otherwise; who *draw-back* or Revolt from him, or stand-out against him, or believe not in him. (Which come much to the same pass. And the word ἀπειθεια, of a like sense, in divers places of the New Testament, is by Interpreters indifferently expressed by *Disobedience*, or *Unbelief.*)

And this place (in the Epistle to the *Hebrews*) though it may, in some words, seem to differ from that in *Habakkuk*; yet is, by Expositors, generally supposed to have a particular respect thereunto. Nor need we (as some would perswade us) to change the reading of the Hebrew Text, to make it agree with the Greek; but it might well enough be so rendered as the Greek hath it, though the Hebrew were then so read as now it is. As is well shewed, by a learned Writer of our own, in his Notes upon *Maimonides's Porta Mosis.* Dr. *Pocock.*

So that, how comfortable so ever the Text may be, or the Promise therein made, to those that are truly Righteous, and Believe in Christ: It affords small comfort to those that are Wicked and Unbelievers, who (while they so continue) are quite debarred from it. Much like to the *Pillar of the Cloud*, which was *between the Israelites and Egyptians*; It *gave light* to the one, but to the other was a *Cloud and Darkness.* Or (without such metaphor or mystical expression,) as we are plainly told (*Isai.*3.) *Say ye to the Righteous, It shall be well with him; for they shall eat the fruit of their doings: But, Wo to the wicked, it shall be ill with him; for the reward of his hands shall be given him.* Exod.14.19, 20. Isa. 3. 10. Ver.11.

In the other two places; *Rom.*1.17. and *Gal.* 3. 11. the Emphasis seems to ly on the word *Faith*, *The just, shall live, by Faith*; or, *The just, by Faith, shall live.* Ὁ δικαιος ἐκ πιστεως ζησεται. For, here, the main point in Question was, (in both Epistles) concerning Justification to Life; Whether *by Works*, or *by Faith.* And the Conclusion

cluſion was, That, *by the Deeds of the Law, ſhall no fleſh be Juſtified in the ſight of God*; (*for, by the Law, cometh the knowledge of ſin:*) But, *being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.* In confirmation of which truth, the Apoſtle cites this teſtimony, out of *Habakkuk*, *For it is written* (ſaith he) *The Juſt ſhall live by Faith.* And proves it further, from the examples of *Abraham* and *David.* Who *were Juſtified* (he tells us) *not, by Works; but, by Faith: To whom God imputed Righteouſneſs, without works.* Thus in the Epiſtle to the *Romans.*

Rom.3.20. Rom. 5. 1. Rom.1.17. Rom.4.2,5,6.

And, in like manner, in that to the *Galatians*; He argues, That *Abraham's Believing was accounted to him for Righteouſneſs:* And, That, *in him, the Gentiles alſo are Juſtified by Faith:* And do, *thereby*, become *the Children of faithful Abraham.* And this he there alſo confirms by the ſame teſtimony: *That no man is Juſtified by the Law, in the ſight of God, is evident* (he tells us,) *For the Juſt ſhall live by Faith*; or, *The Juſt by Faith, ſhall live.* That is, Being juſtified *by Faith*, we ſhall obtain *Life*; or, become *Happy.* (*Being Juſtified by Faith, we have Peace with God.*)

Gal.3.6,7. Ver. 11.

So that the ſtreſs of the Proof from this Teſtimony, is laid upon thoſe words *By Faith.* Not, *of Works:* but, *by Faith.*

We have now therefore diſpatched theſe two things from theſe Words:

Firſt, That this Happineſs, whatever it be, belongs only to the *Juſt*, the Righteous, the Godly Perſon; and to no other. That is, to thoſe whom God, in favour, ſhall repute ſo.

And therefore it concerns Us, if we would partake of this Happineſs, to make ſure to be of this number. That we be ſuch as whom God will account Righteous. Otherwiſe, (how ever we may flatter our ſelves, or what ever opinion

opinion others may conceive of us,) God tells us, *His Soul ſhall have no pleaſure in us.*

Secondly, That it is by true *Faith in Jeſus Chriſt*, and no other way, that we can be reputed Juſt or Righteous in Gods ſight. Not, for any Righteouſneſs of our own:
Tit. 3. 5. *not by works of Righteouſneſs which we have done.* Our Works perhaps may look glorious in the ſight of Men; but not in the eyes of God, (that we ſhould, in His ſight, be juſtified by Them.) Our Works may ſerve to *juſtifie*
Jam. 2. 18. *our Faith.* (We may *ſhew our Faith by our Works*; and *By*
Ver. 22. *Works is Faith made Perfect:*) But it is our Faith muſt
Ver. 23. juſtifie us. *Abraham believed God* (as there it follows) *and it was imputed to him for Righteouſneſs.*

Rom. 4. 2. *If Abraham were Juſtified by Works* (ſaith S. *Paul,*) *he*
Ver. 3. *had whereof to Glory; but, not before God:* But *Abraham's Believing God* (for ſo it follows) *was accounted to him for Righteouſneſs.*

And this God would have ſo to be; That Himſelf might have all the Glory of his Grace: And, That Man may have nothing to Glory in; nothing to boaſt of. *Now*
Ver. 4. *to him that worketh* (as there it follows) *the Reward is not*
Ver. 5. *reckoned of Grace, but of Debt:* But, *to him that worketh not, but Believeth on him that juſtifieth the Ungodly; his Faith is counted to him for Righteouſneſs.*

Ver. 6. And *David alſo* (as he further argues) *deſcribeth the Bleſſedneſs of that Man, to whom God imputeth Righteouſneſs, without Works*; (that is, not upon the account of
Ver. 7. Works:) *ſaying, Bleſſed are they, who's Iniquities are for-*
Ver. 8. *given, and who's ſins are covered: Bleſſed is the man to whom the Lord will not Impute ſin.* Not, *He that hath no ſin,* (for then no man would be bleſſed;) but, *to whom it is not Imputed.*

Who ever therefore would be thus accounted Righteous in Gods ſight; muſt be contented to Diſclaim his Own Righteouſneſs, as to any thing of Merit therein: and ac-

cept

cept of this Imputed Righteousness, on the account onely of Christs Righteousness and Merits: to the benefit of which we are intituled by Faith in him.

So far is the Doctrine of S. *Paul*, from the *Popish* Doctrine of *Merits*, and *Supererogation*; as if we were able to do, not onely *as much* as is sufficient; but *more than* is necessary, to make us Just on the account of Works.

But when we thus exclude the *Merits* of good Works, as to our *Justification*: We do not deny the *Necessity* of them, as to our *Practice*. For it is not every Faith, (or every thing which a presumptuous wicked person shall call Faith,) that will Justifie us in the sight of God: But, such *a Faith as works by Love*; and *By Works is Faith made perfect*. Not, an Idle, Lazy Faith; But, an Operative, a Working Faith; a *Faith that purifieth the Heart*. A Living, a Lively Faith: (But, *Faith without Works is Dead*: and can, in no other sense, be called *Faith*; than as a Dead man, or the Picture of a man, may be called *a man*.) A Faith in the Heart, which doth produce Holyness in the Life. (For, *without Holyness no man shall see God.*) Gal. 5. 6. Jam. 2. 22. Acts 15. 9. Jam. 2. 20. Heb. 12. 14.

For it was never the design of S. *Paul*, (nor of our Church neither, when shee saith, *Wee are Justified by Faith onely*;) to derogate from the *Necessity of Good Works*: But he doth directly Assert it. Artic. 11.

And he doth (not without some Indignation) Disclaim that consequence, that some would (slanderously) fasten upon his Doctrine of *Free Grace*, and *Justification by Faith onely*. *What shall we say then? Shall we continue in Sin, that Grace may abound! God forbid.* And, as to those (for some such there were) who (as a consequence of his Doctrine) *did affirm, that he said, Let us do evil that good may come thereof*: He says, *They do slanderously report it*; and, That *their condemnation is just*. Rom. 6. 1. Rom. 3. 8.

But you will say, If we be *Justified* (as our Church tells us) *by Faith onely*; what need is there of *Holyness*, or a *Godly Life?*

I ſay; Much every way. For we muſt be *Sanctified* (as well as Juſtified) if ever we be *ſaved.* And though Juſtification and Sanctification go allways together; (For God Juſtifies none, whom he doth not alſo Sanctify:) yet the Notions of the one and the other, are very different. And, whatever ſome would ſlanderouſly inſinuate, of thoſe who exclude Good Works from Juſtification; as if they were Enemies to Good Works; and held, That by Faith a man may be ſaved let his Life be never ſo Wicked: It will be found in experience, That they are not leſs *zealous of good Works*, who think that Holyneſs belongs to Sanctification, than thoſe that do thus Calumniate them. And (very often) they who talk moſt, of being Juſtified by good Works, have leaſt of them to ſhew.

'Tis (I know) the buſineſs of the Papiſts, to confound the Notions of *Juſtification* and *Sanctification*; to make way for their *Juſtification by Inherent Righteouſneſs*; that is, (if they would ſpeak out) by *Holyneſs.* (For, what elſe is Inherent Righteouſneſs?) Now, That we are *Sanctified* by *Holyneſs*, no man denies: But is it by *Holyneſs* therefore that we are *Juſtified?* or, is not this to make Juſtification and Sanctification, all one.

And truly the Papiſts have ſome Reaſon ſo to do. For it is a Doctrine by which they get Money: As being the foundation of Indulgences and Popiſh Pardons; upon purchaſing, out of the Popes Treaſury, ſomewhat of the Merits of other men (who are ſuppoſed to have had enough and to ſpare) for thoſe who have none of their own.

But, why any of Us, ſhould be fond of that Doctrine, who have no ſuch Bargains to drive, (and that directly againſt the Doctrine of our own Church) I do not ſee.

And indeed the Papiſts themſelves (how much ſoever they talk of the Neceſſity of good Works for Juſtification,) do rather hold, There is no neceſſity of them at all; (either

(either to Juſtification, or Salvation.) For there is no man ſo Wicked, and devoyd of Holyneſs and Good Works: but that, by virtue of their Prieſts Abſolution, or at leſt by the Popes Indulgence, he may go directly to Heaven, without any thing of Holyneſs or Good-works (other than giving Money to a Prieſt,) by their Doctrine; (without ſo much as touching at Purgatory by the way.) 'Tis but, by way of Commutation, paying ſo much Money (in ſtead of Holyneſs and a Good Life) and all is ſafe.

However; ſince it is (amongſt us) agreed on all hands (for I know of no Proreſtant that doubts it) that there is a Neceſſity of Holyneſs, and the practice of Good Works and a Godly Life; (if not upon the account of Juſtification, at leſt upon the account of Sanctification:) Let us all make it our buſineſs, to be *Fruitful therein.* And if we cannot agree upon the punctilio, on what Account it is neceſſary; Let us at leſt agree upon the Practiſe, of Holyneſs and a Godly Life. Rom. 6. 22.

In ſo doing; we ſhall approve our ſelves to God, adorn his Goſpel; make our own Calling and Election ſure; obtain the teſtimony of a good Conſcience in our own Breaſt; and paſs the more comfortably toward the Completion of that Happineſs, which the Text promiſeth; That *the Juſt, ſhall live, by Faith.*

And thus I have briefly run over the Doctrine of the Text (with ſome conſequents thereof) according to the Two Empaſes allready mentioned.

There is a third (to be after mentioned) but (before I leave theſe, and come to it,) I ſhall further amplify (by way of Application) on each of them.

And firſt, as to that Emphaſis on the word *Juſt*; (the *Juſt* ſhall live by Faith:) Which reſtrains the benefit of this Promiſe (whatever it be) to the *Juſt* or *Righteous* perſon. Eſpecially being attended with an Excluſive of

thoſe that be otherwiſe, as here it follows, *But if any man draw-back, my Soul ſhall have no pleaſure in him.*

And therefore, if we would be entituled to the Benefit, we muſt make ſure of the Qualification; that we be Juſt and Righteous perſons.

Where allſo we are not to conſider the word *Juſt* in a ſtrict acceptation; ſo as onely to denote *Juſtice* ſtrictly taken, (as contradiſtinguiſhed to Holineſs, Temperance, and other virtues;) But, as comprehenſive of all that is neceſſary to denominate a perſon, a Juſt or Righteous man, a Good man, a man (as here the phraſe is) *in whom the Lord will have pleaſure*; or whom he will be well pleaſed with.

For, though a *Good* man, a *Gracious* man, an *Holy* man, a *Juſt or Righteous* man, a man *after Gods own heart*, are different Names in Scripture; yet are they but as ſo many *Inadequate Conceptions* of the ſame Thing, and all denote the ſame Perſon; and (as other concretes) are often predicated one of another, and one put for another.

As in Mat. 1. 19. *Joſeph being a Juſt man, and not willing*
Mat. 1. 19. *to make her a publick example, was minded to put her away privily.* That is, a *good* man, a *kind* man, a *merciful* man.

For the Moderation here intimated, (as contradiſtinguiſhed to what Severity might have been uſed,) was rather an act of *Mercy*, than of ſtrict *Juſtice*. But it was a *juſt* man, a *good* man, a *vertuous* man, that uſed this *moderation*.

And ſo is the word *Juſt*, in the Text, to be underſtood; as comprehenſive of all thoſe Graces and Virtues neceſſary to make a *good man*. And here, if ever, that ſaying will hold good, Ἐν ᾧ δικαιοσύνη συλλήβδην πᾶσ' ἀρετή ἐϛι. *Juſtice*
Theognid. *is comprehenſive of all Virtue.*

So that it is not inough here to ſay, I do no man wrong, or, I live honeſtly among my Neighbours; (though that be Good:) But, art thou endued with all Virtue? and,

all

all the Graces of Gods Spirit? and doſt accordingly *live a Godly, Righteous, and Sober life* (as our Church phraſeth it,) or (as St. *Paul*, more largely) *Denying Ungodlineſs and worldly Luſts, live Soberly, Righteouſly, and Godly in this preſent World? Looking for the bleſſed hope and glorious appearance of the Great God, and our Saviour, Jeſus Chriſt; Who gave himſelf for us, that he might Redeem us from all Iniquity, and Purify to himſelf a Peculiar People, Zealous of Good Works?* Tit. 2. 12. Ver. 13. Ver. 14.

If not: It is not the name of *Chriſtian*, or a pretended *Faith*, that will ſecure againſt a *Wicked Life*. And he that lives a Vicious, Wicked Life; whether he pretend to be *ſaved by Faith*, or to be *ſaved by works*; he ſhall be ſaved *by Neither*, while he continues ſo.

S. *Paul* reckons up a great Catalogue of ſuch livers, 1 *Cor.* 6. (under the title of *Unjuſt* or *Unrighteous*, ἄδικοι) *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with mankind; Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.* And, if any find himſelf within this Catalogue (or other the like;) Let him take heed, to make ſure of what follows: *Such were ſome of you; But ye are Waſhed, but ye are Sanctified, but ye are Juſtified, in the name of the Lord Jeſus, and by the Spirit of our God.* Obſerve; they muſt be *Sanctified*, (as well as *Juſtified.*) No *Unclean thing* may enter there. 1 Cor 6. 9. Ver. 10. Ver. 11.

Secondly; As to that Emphaſis on the words *By Faith*, (in contradiſtinction to Works;) which S. *Paul* principally purſues in the buſineſs of *Juſtification*, (in the Epiſtles to the *Romans*, and to the *Galatians*, where this Text is cited:) Our Church directs in a good even way; between the *Popiſh Doctrine* of *Merits*, and the *looſe Practice* of *Licentious livers*. That is; We ſhould ſo *Practiſe Good Works*;

Works; as yet not to *Truſt in them*, to be *Juſtified by them*; either in Whole, or in Part.

As to *Juſtification*; ſhe tells us, in the 11*th* Article, (*a*) That *we are Juſtified by Faith onely*; and that this *is a Wholſome Doctrine, and full of Comfort.*

(*a*) Article 11. (Of the Juſtification of Man.) *We are accounted righteous before God, onely for the merit of our Lord and Saviour Jeſus Chriſt by Faith, and not for our own Works or Deſervings. Wherefore, that we are Juſtified by Faith onely, is a moſt Wholſome Doctrine, and full of Comfort; as more largely is expreſſed in the Homily of Juſtification.*

And, as to Good Works; ſhe tells us, in the 12*th* Article (*b*) That, though they do not Juſtifie, (but *follow after Juſtification*;) *yet are they pleaſing and acceptable unto God; are the neceſſary fruit of a true and lively Faith; and by which its known as a Tree by its Fruit.*

(*b*) Article 12. (Of Good Works.) *Albeit that Good Works, which are the Fruits of Faith, and Follow After Juſtification, cannot put away our ſins, and endure the ſeverity of Gods Judgement; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith; in ſo much that, by them, a lively Faith may be as evidently known, as a Tree diſcerned by the Fruit.*

And in the Homily or Sermon to which the Article refers, ſhe tells us the ſame more fully. That there *can no man, by his own acts, works, and deeds, (ſeem they never ſo good) be juſtified, and made righteous before God: But every man of neceſſity is conſtrained to ſeek for another righteouſneſs or juſtification, to be received at Gods own hands: That is to ſay, the forgiveneſs of his ſins and treſpaſſes.* ----- That *this juſtification or righteouſneſs, which we ſo receive of Gods Mercy and Chriſts Merits, embraced by Faith; is taken, accepted, and allowed of God, for our Perfect and Full Juſtification.* ---- That (*all the world being wrapped in ſin, by breaking of the Law,*) *God ſent his onely Son our Saviour Chriſt into the World, to Fullfill the Law for Us; and, by ſhedding of his moſt pretious bloud, to make a Sacrifice, and Satisfaction, or (as it may be called) Amends, to his Father, for our ſins; to aſſwage his Wrath and Indignation, conceived*

ceived againſt us for the ſame.---- That *ſinners,* (*when they turn again to God unfeignedly,*) *are waſhed, by this Sacrifice, from their Sins in ſuch ſort, that there remaineth not any Spot of Sin, that ſhall be Imputed to their Damnation.* That *this is that Juſtification or Righteouſneſs, which S.* Paul *ſpeaketh of, when he ſaith, No man is juſtified by the Works of the Law, but freely by Faith in Jeſus Chriſt; And again he ſaith, We believe in Jeſus Chriſt, that we be juſtified freely by the Faith of Chriſt, and not by the Works of the Law; becauſe that no man ſhall be juſtified by the Works of the Law.* That, *Although this Juſtification be Free to Us; Yet it cometh not So freely to us, that there is no Ranſom paid therefore at all. But----God hath tempered his Juſtice and Mercy together; that he would neither by his Juſtice condemn us to the Everlaſting Captivity of the Devil, and his Priſon of Hell, remedyleſs for ever without Mercy; Nor, by his Mercy, deliver us clearly, without Juſtice, or payment of a Juſt Ranſom.----And, whereas it lay not in us that to do; He provided a Ranſome for us; that was, the moſt precious Body and Blood of his own moſt dear and beſt beloved Son Jeſus Chriſt. Who, beſide this Ranſome, Fullfilled the Law, for us, Perfectly.*

With much more to the ſame purpoſe. Shewing, That *Chriſt Alone*, hath payd the *Whole Ranſome*, and made *Full Satisfaction*, to God's Juſtice; and, that our Righteouſneſs or Good Works come not in for any Share or Part thereof; as if, by them, we ſhould, at leſt in Part, be juſtified.

This Doctrine, I know, is not pleaſing to the Socinians, nor to the Papiſts.

Not to the Socinians: Becauſe they Deny that any ſuch *Satisfaction* is made to Gods Juſtice at all. For, if they ſhould allow, that, Chriſt alone were able to make, a ſufficient Satisfaction, for the Sins of All: they muſt allow him to be more than *Man*. And therefore, in order to the Denying of his Divinity, they deny his Satisfaction too.

Nor

Nor to the Papiſts: For, though they allow a Satisfaction to Juſtice; Yet they would have this to be done, at leſt in Part, by our ſelves: To make way for Purgatory; and, conſequently, for Popiſh Pardons. For, if we muſt pay, part of the Debt, our ſelves, (Chriſt having not payd the Whole,) and have not payed it in this Life; we muſt either pay it in Purgatory; or elſe (by way of Commutation) pay Money for the Popes Pardon, to be excuſed from it.

But Wee, who are not concerned for either of theſe; As neither denying Chriſts Divinity; nor being obliged to maintain Purgatory: Have no reaſon to depart from the Language of our own Church.

Now, to make this the more clear, our Church obſerves further, That there are *Three things which muſt go together in our Juſtification. Upon Gods part; his great Mercy and Grace. Upon Chriſts part; Juſtice; that is, the Satisfaction of Gods Juſtice, or the Price of our Redemption, by offering of his Body, and ſhedding of his Blood; with fullfilling the Law, perfectly and throughly. And, upon Our part; true and lively Faith in the Merits of Jeſus Chriſt; which yet is not ours, but by Gods working in us.*

So that, in our Juſtification, is not onely Gods Mercy and Grace; but his Juſtice alſo: Which the Apoſtle calls, the Juſtice of God: And it conſiſteth, in Paying the Ranſome, and fullfilling the Law.

And ſo, the Grace of God, doth not ſhut out the Juſtice of God, in our Juſtification; but onely ſhutteth out the Juſtice of Man; that is to ſay, the Juſtice of our Works, as to be Merits of deſerving our Juſtification. And therefore S. Paul *declareth here, nothing upon the behalf of Man, concerning his Juſtification, but onely a true and lively Faith; which nevertheleſs is the Gift of God, and not Mans onely working, without God.*

* *And*

And yet that Faith, doth not ſhut out Repentance, Hope, Love, Dread, and the Fear of God, to be joyned with Faith in every man that is juſtified: But it ſhutteth them out from the Office of Juſtifying. So that, though they be all preſent together in him that is juſtified; yet they juſtify not all together.

Nor the Faith allſo doth not ſhut out the Juſtice of our good Works, as neceſſary to be done afterwards, of Duty towards God; (for we are moſt bounden to ſerve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our Life:) But it excludeth them, ſo that we may not do them to this intent, to be made Good by doing them.

For all the good Works that we can do, be unperfect, and therefore not able to deſerve our Juſtification: But our Juſtification doth come freely, by the meer Mercy of God. And of ſo great and free Mercy; that, whereas all the World was not able of their ſelves, to pay, Any Part, towards their Ranſome; it pleaſed our heavenly Father of his infinite Mercy, without any our deſert or deſervings, to prepare for us the moſt precious Jewels, of Chriſts Body and Blood; whereby our Ranſome might be fully payd, the Law fullfilled, and his Juſtice fully ſatisfied.

So that Chriſt is now the Righteouſneſs of all them that truly do believe in him. He, for them, payd the Ranſome by his Death. He, for them, fullfilled the Law, in his Life. So that now, in him, and by him, every true Chriſtian man may be called, a Fullfiller of the Law: For as much as that which their Infirmity lacked, Chriſts Juſtice hath ſupplied.

I have recited theſe Words the more fully; that you may clearly ſee, what is the Doctrine, and Language of the Church of *England*. And this, I hope, we All take to be good Doctrine. For my part, I think it is.

I might add, if it were neceſſary, a great deal more: As that, where it tells us, That *Man cannot make himſelf righteous by his own Works; neither in Part, nor in Whole.*

For that were the greateſt Arrogancy and Preſumption of Man; that Antichriſt could ſet up againſt God; to affirm, that a man might by his own Works, take away and purge his own Sins, and ſo juſtifie himſelf. But Juſtification is the Office of God only; and is not a thing which we Render unto him, but which we Receive of him; ---- by his free Mercy, and by the only Merits of his moſt dearly beloved Son, and our only Redeemer, Saviour and Juſtifier, Jeſus Chriſt.

But I leave thoſe, who would ſee more of it, to ſeek it, in the firſt, ſecond, and third Parts of the *Sermon of Salvation*; the firſt, ſecond, and third parts of the *Sermon of Faith*; and the firſt, ſecond, and third parts of the *Sermon of Good Works*.

And, indeed, the nature of the thing will not bear it; that any Works of our own ſhould, even in part, Juſtify us. For Juſtification being an Act of God, Remitting our Sins, for the Ranſome and Satisfaction made to his Juſtice: It cannot be, that any thing which we can now do, can be (any part of) ſuch Ranſome or Satisfaction. For all that we can do, is but (part of) what is due for the preſent. (As our Saviour tells us; *When we have done all; we are unprofitable Servants; we have done but what was our Duty to do.*) And there is nothing of Surpluſage, which might accrew, toward Satisfaction for what is paſt. Like as a Tenant, who is run deep in *Arrears of Rent*; cannot, by paying (part of) the *Growing Rent* for the future, make Satisfaction for the *Arrears* allready incurred. For, this *growing Rent* was due allſo.

Luk. 17. 10.

If it be ſaid, (as perhaps it may,) That, on this account, we muſt renounce our Faith allſo. For neither doth Faith, Satisfie Gods Juſtice, or Deſerve our Juſtification:

I ſay ſo too; That Faith as a Grace, or Faith as a Work, doth not juſtifie us. But onely as, by it, we embrace the Righteouſneſs of Chriſt; by which Righteouſneſs alone (ſo embraced) we can be Juſtified.

And

And I ſay ſo the rather; becauſe our Church ſays ſo too; in theſe words: *The true underſtanding of this Doctrine, We be juſtified freely by Faith without Works; or, that we be juſtified by Faith in Chriſt onely; Is not, that this our own Act, to Believe in Chriſt; or, this our Faith in Chriſt, which is within us, doth Juſtify us; (for that were to count our ſelves to be juſtified by ſome Act or Vertue that is within our ſelves:) but the true meaning thereof, is; That, allthough we Hear Gods Word, and Believe it; allthough we have Faith, Hope, Charity, Repentance, Dread and Fear of God within us; and do never ſo many Works thereunto; yet we muſt renounce the merit of all our ſaid Vertues, of Faith, Hope, Charity, and all other Vertues and good Deeds, which we either have done, ſhall do, or can do; as things that be far too weak, and inſufficient, and unperfect, to deſerve Remiſſion of our Sins and our Juſtification; and therefore we muſt Truſt onely in Gods Mercy, and that Sacrifice which our High-Prieſt and Saviour Jeſus Chriſt the Son of God once offered for us on the Croſs, to obtain thereby Gods Grace, and Remiſſion of Sins, Original and Actual.* ----- And, *as great and as godly a Vertue as the lively Faith is, yet it putteth us from it ſelf, and remitteth or appointeth us unto Chriſt, for to have, onely by Him, Remiſſion of Sins, and Juſtification. So that our Faith in Chriſt (as it were) ſaith unto us thus; It is not I that take away your ſins, but it is Chriſt onely; and, to him onely, I ſend you for that purpoſe; forſaking therein all your good Vertues, Words, Thoughts, and Works, and onely putting your Truſt in Chriſt.*----

Nevertheleſs, becauſe Faith doth directly ſend us to Chriſt for Remiſſion of our Sins; and that, by Faith given us of God, we Embrace the Promiſe of Gods Mercy, and of the Remiſſion of our ſins, (which thing no other of our Vertues or Works properly doth:) therefore Scripture uſeth to ſay, That Faith without Works doth Juſtify.

So that, according to the Doctrine of our Church, neither our other Works and Graces; nor even Faith it ſelf

as a Work, or as an Habit or Grace in us, doth Juſtify us: But onely as it Accepteth and Embraceth the Righteouſneſs of Chriſt, for which alone our Sins are Remitted, and We Juſtified; not for any thing done by us. Which Accepting or Embracing the Promiſe of God, and Salvation by Chriſt therein offered; is not ſo much an Act of the Underſtanding, Aſſenting to a Truth, (for thus the Devils believe, and Wicked men;) as, an Act of the Will, Accepting of it, and Conſenting to it, and Truſting in it; which the Devils and Wicked men have not.

This being the language of Our Church; I would not willingly depart from it: or gratifie the Papiſts ſo far, as to join with them in reproching our Church, as Decrying good Works, becauſe we ſay, We are not Juſtified by them.

If any ſhall yet ſay, That, when they affirm, We are not Juſtified by Faith onely, but by Works allſo; they mean not, That either the one or the other doth Merit Gods Favour and the Remiſſion of our Sins; but onely, That both Faith and Works are neceſſary to the Party Juſtified: and, That, by Juſtification, they mean, all that is required to make one a *Good Man*, and one *qualified for Heaven and Salvation*; which cannot be without theſe.

I ſay: The *meaning* is good; But, ſo to ſpeak, is not to ſpeak Diſtinctly (and like a Scholar) but to ſpeak confuſedly, and to Jumble together thoſe things, which, in themſelves, are very Diſtinct.

For, in order to Salvation, there are many other things neceſſary, beſide Juſtification. There is Election, Regeneration, Juſtification, Adoption, Sanctification, and (as the fruits hereof) a Holy Life, with Perſeverance therein to the end. Of which Divines uſe to ſpeak diſtinctly; and conſider, ſeparately, what belongs to each.

Election, is the Act of God; which we are not curiouſly to pry into: nor can we know it otherwiſe, than as the Effect diſcovers it in time.

Juſti-

Juſtification, is an Act of God allſo; and (as to a perſon peccant,) it is the Remiſſion of Sins; upon which we are, in Gods account, reputed as Juſt or Innocent; and this onely for the Satisfaction which Chriſt hath made, not for any Work of ours. And this Satisfaction of Chriſt, is (by us) embraced by Faith (accepting this Salvation offered by Chriſt,) not, by any other Grace.

Adoption, is an Act of God likewiſe; whereby he reputes us his Children, and Heirs of his Kingdom: which is, for the Merits of Chriſt, Purchaſing Heaven for us; whereby we are entituled to that *Purchaſed Poſſeſſion.* And this, by us, is Accepted by Faith allſo. Eph. 1. 14.

And all thoſe are Relative Acts, (of God *towards* us;) rather than Works wrought *in us.*

But Regeneration and Sanctification, are Works of God, wrought *in us*, by his Spirit; (and produce not one a *Relative*, but a *Real* change:) Whereby is wrought in us a *New Nature*, (or as the Scripture calls it) the *New Man*, or the *New Creature:*) whereby Holyneſs, and the Graces of Gods Spirit, are Begun, and Increaſed gradually; till we come to that of *the perfect man*; *to the meaſure of the ſtature of the fullneſs of Chriſt*; to that Perfection which we ſhall attain in Glory. only Eph. 4. 24. Gal. 6. 15. Eph. 4. 13.

And the Practiſe of Holyneſs, and a Godly Life, (toward God and toward Man,) are the Fruit and Effects of ſuch Holyneſs and Sanctification; and neceſſary allſo to Salvation.

So that Holyneſs and a Good Life; with the Works of Piety, Charity, and other good Deeds; are indeed Neceſſary to Salvation; but belong properly to Sanctification, rather than to Juſtification.

And I would Ask thoſe Men who chooſe to ſpeak otherwiſe; Whether they think that, beſide Juſtification, there is ſuch a thing as Sanctification?

The Papiſt (if he would ſpeak out) muſt ſay roundly,

There-

There is not. For, when they ſay, we are juſtified by *Inherent Righteouſneſs*; that is, by *Holyneſs*: they leave nothing for *Sanctification.*

But We, who think that Juſtification and Sanctification (though of the ſame Perſon) be different Notions: Why ſhould we not rather refer *Sanctity* to *Sanctification.*

If it be ſaid, That the Juſtified and the Sanctified perſon, are the ſame: and therefore we need not ſo nicely diſtinguiſh between Juſtification and Sanctification.

I ſay; 'Tis true, the Perſons be the ſame: But the Notions be different. And, though we may truly ſay *Juſtus eſt Sanctus*, or *Juſtificatus eſt Sanctificatus*; yet not, *Juſtificatio eſt Sanctificatio.* (*He that is Juſtified is Sanctified*; but not, that *Juſtification is Sanctification.*) And a little Logick would teach a Freſh-man, That *Concretes* may be predicated one of another, when the *Abſtracts* may not. We may ſay, that *Homo eſt Animal*, but not that *Humanitas eſt Animalitas*: Or, that *Homo eſt Albus*, but not *Humanitas eſt Albedo.*

If, laſtly, It be thought Advantageous to the Practiſe of Holyneſs and a Godly Life, to ſay, that we are Juſtified by it.

I ſay; Neither is this Neceſſary. For this is as well done by preaching the *Neceſſity* of *Regeneration and Sanctification*; as without which we cannot hope for *Salvation.* And then, the Exerciſe of Holineſs and a Godly Life, comes in properly in its own place; as the neceſſary Effect of Sanctification.

And in this capacity it is that our Church (without derogating any thing from the neceſſity of them) doth place Good Works; as the neceſſary *Fruits* of that *Faith* which Juſtifies; and a Pretenſe of Faith, without theſe, ſhe eſteems to be, not *Faith*, but *Fancy.*

And therefore, though ſhee *exclude them* (as hath been ſaid) *from the Office of Juſtifying*; yet thinks them neceſſary

ſary *to be joined with Faith in every Perſon that is juſtified.* And makes it *the Office and Duty of every Chriſtian man unto God,----not to paſs the time of this preſent life unfruitfully, and idly, (not caring how few good Works we do, to the Glory of God, and the Profit of our Neighbours;) Much leſs, to live contrary to the ſame.----For that Faith (ſhe tells us) which bringeth (without Repentance) either Evil Works, or no Good Works; is not a right, pure, and lively Faith; but a dead, deviliſh, counterfeit, and faigned Faith; as S.* Paul *and S.* James *call it. For even the Devils Know, and Beleeve, That Chriſt was born of a Virgine; That he faſted fourty days and fourty nights, without meat and drink; That he wrought all kind of Miracles, declaring himſelf very God; They beleeve alſo, that Chriſt, for our ſake, ſuffered moſt painfull Death, to redeem from Everlaſting Death; And that he Roſe again from Death the third day: They beleeve, that he Aſcended into Heaven, and ſitteth on the Right hand of the Father, and at the laſt end of this World, ſhall come again, and Judge both the quick and the dead. Theſe Articles of our Faith, the Devils Beleeve: And ſo they Beleeve all all things that be written in the New and Old Teſtament to be true: And yet, for all this Faith, they be but Devils, remaining ſtill in their damnable ſtate, lacking the very true Chriſtian Faith. For the right and true Chriſtian Faith is, not onely to believe that holy Scripture, and all the foreſaid Articles of our Faith, are true: But alſo to have a ſure Truſt and Confidence in Gods merciful Promiſes, to be ſaved from everlaſting Damnation by Chriſt: Whereof doth follow, a Loving heart to Obey his Commandements. And this true Chriſtian Faith, neither any Devil hath: nor yet any man, which in the outward Profeſſion of his Mouth, and in his outward Receiving of the Sacraments, in coming to the Church, and in all outward appearances, ſeemeth to be a Chriſtian, and yet in his Living and Deeds ſheweth the contrary.*

So

So that Our Church is far from allowing an Idle, Lasy Life; much less a Sinful and Wicked Life, to accompany Faith: But tells us, that, where these are, Faith is not.

There is indeed (she tells us) *a Faith which in Scripture is called a Dead faith: which bringeth forth no good Works; but is idle, barren, and unfruitful; which is, by S.* James *compared to the Faith of Devils.----And this is not properly called Faith:----(as a Dead man, is not a Man.)----But, as he that readeth* Cæsar's *Commentaries, Beleeving the same to be True, hath thereby a Knowledge of* Cæsar's *Life, and notable Acts, because he beleeveth the History of* Cæsar: *Yet is not properly sayd, That he Beleeveth In* Cæsar; *of whom he looketh for no help or benefit. Even so, he that Beleeveth, That, all that is spoken of God in the Bible, is True; and yet liveth so Ungodly, that he cannot look to enjoy the Promises and Benefits of God: Although it may be sayd, That such a man hath a faith and belief To the Words of God; yet it is not properly sayd, That he beleeveth In God; or, hath such a Faith and Trust In God, whereby he may surely look for grace, mercy, and everlasting life at Gods hand; but rather for indignation and punishment, according to the merits of his wicked life.*

If then they phantasy, that they be set at liberty from doing all good works, and may live as they list; they trifle with God, and deceive themselves. And it is a manifest token, that they be far from having the true and lively Faith; and allso far from knowledge, what true Faith meaneth.

For the very sure and lively Christian Faith is, not onely to Beleeve all things of God, which are contained in holy Scripture; but allso is an earnest Trust and Confidence in God.----

This true, lively, and unfeigned Christian Faith, is not in the Mouth and outward Profession onely; but it liveth and stirreth inwardly in the Heart.----This Faith doth not ly Dead in the Heart; but is Lively and Fruitfull in bringing forth Good Works.----This true Faith, will shew forth it self; and cannot long be Idle: For, as it is written, The Just man doth Live by his Faith.----

Deceive

Deceive not your ſelves therefore, thinking that you have Faith in God,----When you live in Sin: For then your Ungodly and Sinfull Life declareth the contrary, whatſoever you Say or Think.

With much more to the ſame purpoſe. Shewing the Neceſſity, of Good Works, to our Salvation; though we be not Juſtified by them. With many ſerious Exhortations to the Preacher of them. practiſe

And this is that ſafe way, which (I ſayd) our Church directs in this point. To be Fruitfull in Good Works: not, as to be Juſtified by them: But, as the Neceſſary Fruits of that Faith by which we are Juſtified.

Thus have I conſidered the Words (*The Juſt ſhall live by Faith,*) according to both theſe *Emphaſes* allready mentioned. That on the word *Juſt*, or Righteous, as (contradiſtinguiſhed from the *Wicked:*) And that on the word *Faith*; as contradiſtinguiſhed from *Works*, in the point of Juſtification.

But (beſide thoſe Two already mentioned) there is yet a Third Emphaſis, of which theſe words are capable: And which, I think, is principally intended in this place.

By *Life* (as is already ſhewed) is meant *Happyneſs*, (as, on the contrary, by *Death* is meant *Miſery.*) Now the Chriſtians *Life*, *of Happineſs*, is commonly diſtinguiſhed into that of *Grace*, and that of *Glory*. That of *Glory*, is to be expected hereafter; and is the *Completion* of our Happyneſs, or (as the Apoſtle calls it) *the End of our Hope, even the Salvation of our Souls.* That of *Grace*, is the *Exerciſe* of our Faith, here: Which the Text calls *Living by Faith.* And S. *Paul*, elſewhere, *The Life which I now live in the Fleſh, I live by the Faith of the Son of God.* And this, I think, (though not Excluſive of the Life of Glory) is that which is here principally (and moſt emphatically) intended, when he ſaith, *The Juſt ſhall live by Faith.*

1 Pet. 1. 5.

Gal. 2. 15.

And this I judge, not barely from the Form of the Words themſelves, (which ſtand equally fair for all thoſe Emphaſes already mentioned:) but from the Scope of Context, which lookes this way.

For ſuch is the Richneſs of the Scripture language, That, comprehenſive Words, are improvable to different Purpoſes, according as a different Accent or Emphaſis may be putt upon them; and all included within the general Scope of them.

Now, if we look back to *Verſ.* 19. (and thoſe that follow,) we find the Apoſtle *Paul*, whom I take to be the Author of this Epiſtle, (and ſo doth our Church of *England*, as appears by the Title which our Tranſlators prefix to it;) Or, whoever elſe were the Author of it, (of which we need not here be very ſolicitous;) After he had, before, cleared that Doctrine, That the Legal Offerings and Sacrifices, were but Types of that One Oblation of Chriſt; And, This, the Accompliſhment of what was Preſignified in Them: Makes this *Uſe*, or Inference from that Doctrine;

Heb. 10. 19. *Having therefore Boldneſs to enter in the Holieſt, by the Blood*
Ver. 20. *of Jeſus; By a new and living way, which he hath conſecra-*
Ver. 22. *ted for us; through the Vail, that is to ſay, this Fleſh: Let us draw near, with a true Heart, and full aſſurance of Faith; having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.*

Where, beſide the *Aſſurance of Faith*; he preſſeth allſo for *Holyneſs* of Life; both in Soul, and Body.

And that, both Singly, and Jointly; in Publike, and Private. As which we are not onely to Practiſe Our ſelves, but to Promote (as we have opportunity) in others allſo.

Ver. 24. For ſo it follows; *And let us conſider one another, to Provoke to Love and Good Works: Not forſaking the Aſſembling of our ſelves together, as the manner of ſome is.*

And, having then intimated the Dangers which hereby
Ver. 32, 33, 34. they might incur; as *Reprockes, Afflictions, Spoiling of Goods,* and

and the like; of Themselves, and their Friends; (*being made a Gazing-stock* themselves, and *Companions of those that were so used*;) *Enduring patiently the spoiling of their goods*, &c. Not onely, from the common practise of Wicked and Profane men, who are ever prone to *scoff* at the *Power of Godliness*; (*walking after their own Lusts*; *having a Form of Godliness, bnt Denying the Power of it*:) But especially at a Time and Place wherein it was not countenanced by the Publike Authority; (the Government being the Heathen.)

Ver. 33. Ver. 34. 2 Pet. 3. 3. 2 Tim. 3. 5.

And, that therefore *they had need of Patience, that, after they had done the Will of God, they might receive the Promise.* Heb. 10. 36.

Their chief Reward not being in present Possession, but in Expectance onely.

Yet should they not be Discouraged; *For, yet a little while, and he that shall come Will come, and will not Tarry.* The Reward will certainly come, in due Season, (לְקוֹעֵד *at the appointed time*,) and not be put off beyond that: ὃ χρονιεῖ, it will not be *Delayed too long*, or (as in *Habakkuk*) לֹא יְאַחֵר it will not *come too late*; *but, at the End, it shall speak, and not Ly.*

Ver. 37. Hab. 2. 3. Heb. 10. 37.

And, in the mean time, *The Just shall live by Faith. But, if any man draw-back, my soul shall have no pleasure in him.* Ver. 38.

So that the Words are, manifestly, a *Direction* and *Encouragement*, for the *Exercise of our Faith*, while we are yet but in *Expectation* of the Promised *Reward*; which is, hereafter, to be completed. So to *Live by Faith* here, that we be not Disappointed of our Hopes hereafter.

And the same he pursues in the following Chapter; Giving us Great Examples, (of Living by Faith,) and the Advantages, (of so doing:) in *Abel*, *Enoch*, *Noah*, *Abraham*, *Sarah*, *Isaac*, *Jacob*, *Joseph*, *Moses*, and a many more; throughout the whole Eleventh Chapter. Heb. 11.

And then Exhorts them (in the beginning of the Twelfth Chapter) That, *being compassed about with so great a Cloud* Heb. 12. 1.

of Witneſſes they ſhould themſelves do, as thoſe before had done.

The great Doctrine of the Text therefore, is this, That it is our *Duty*, and it is our *Privilege*, to *Live by Faith.* That is, to Live in a conſtant Exerciſe, of that Grace, upon all occaſions.

It is our *Duty*, which we Ought to do; And it is our *Privilege*, that we May do it. It is our *Duty*, to Truſt in God: And it is our *Privilege*, that we have a God to truſt in.

Nor doth this Duty, and Privilege, concern theſe onely to whom this Epiſtle was particularly directed; *the Chriſtian Hebrews.*

But it looks *Backward*; to the Firſt Ages of the World: and *Wider*, than the Jewiſh Nation.

I ſay, firſt, It looks *Backward* to the firſt Ages of the World. Not onely before the Coming of Chriſt; but even before the Eſtabliſhment of the Jewiſh Church. To
Heb. 11. 4,5,7. *Abel*, *Enoch*, *Noah*, (before *Abraham*;) and then, to *Abra-*
Ver. 8,9,20,21 22. *braham*, *Iſaac*, *Jacob*, *Joſeph*, (before *Moſes.*) All which are ſayd to *Live by Faith.* And even by the *ſame Faith*, to which he doth there exhort the Chriſtian Hebrews.

It was the ſame *Chriſt*, the ſame *Goſpel*, (though not ſo clearly reveiled:) and the ſame *Eternal Life* which they expected, (though they were more in the dark, as to the particulars; and the diſtinct ways and methodes of bringing it to paſs.)

Gen. 2. 17. And, as the firſt Threatening (*In the day that thou Eateſt thereof, thou ſhalt ſurely Dy,*) extended to Spiritual and Eternal Death, as well as the Natural; (For we are not to ſuppoſe, that God Inflicts a greater Puniſhment than what he threatened:) So the *Life* there Promiſed (by
Levit. 18. 5. way of Inſinuation,) and elſewhere Expreſſed, (*He that*
Ezek. 20. 11. *doth them, ſhall Live in them*;) muſt be underſtood in a like ſenſe; (not of Temporal Promiſes onely, but of Spiritual and Eternal. And

And the Apoſtle expounds it, of the *ſame Life* (or what is equivalent) to be obtained (by the firſt Covenant) upon condition of *Obedience*; and (by the ſecond Covenant) *by Faith in Chriſt. That no man is Juſtified by the Law in the ſight of God, is evident*; *For the Juſt ſhall live by Faith: And the Law is not of Faith*; *but, the Man that Doth them, ſhall live in them.* The ſame Life, or Bleſſedneſs; though by different ways attainable. Gal. 3. 11, 12. Rom. 10. 5, 6.

And the Apoſtle, here, ſhews; That it is the ſame *Faith*, by which *We beleeve to the ſaving of our Souls*; and by which *the Elders obtained a good Report.* Heb. 10. 39. Heb. 11. 2.

And *by Faith* Abraham (*with* Iſaac *and* Jacob, *Heirs with him of the ſame promiſe, Sojourned in the Promiſed Land, as in a ſtrange Countrey*; (of which, though promiſed to them, they had no other Enjoyment, than mere Strangers:) *For he looked for a City, who's Builder and Maker was God*; (another kind of City, than thoſe on Earth.) *All theſe Died in Faith, not having Received the Promiſes*; (which were therefore ſuch as were to be enjoyed, after Death;) *but ſeeing them afar off, and were perſwaded of them, and Embraced them, and confeſſed that they were Strangers and Pilgrims upon Earth,* (this being not the Countrey they ſought for:) *For they that ſay ſuch things, declare plainly, that they ſeek a Countrey,* (ſuch a Countrey as yet they had not.) *And truly, if they had been mindful of ſuch a Countrey as that from whence they came*; *they might have had opportunity to have returned*; *But now* ('tis manifeſt) *they deſire a Better Countrey*; *that is, an Heavenly. Wherefore God is not aſhamed to be called Their God,* (the God of *Abraham, Iſaac,* and *Jacob*;) *For he hath prepared a City for them.* By all which, the Apoſtle doth not only *Declare* (that they expected an Heavenly Happineſs,) but *Argues* ſtrongly, That it muſt needs be ſo. Ver. 8, 9. Ver. 10. Ver. 13. Ver. 14. Ver. 15. Ver. 16.

And, *by Faith*, Moſes (he tells us) *Eſteemed the Reproches of Chriſt, greater Riches, than the Treaſures of* Egypt: Ver. 26.

For

For he had reſpect to the Recompenſe of Reward; as Seeing
Ver. 27. *him that is Inviſible.*

Ver. 35. *Others were Tortured, not accepting Deliverance; that they might obtain a better Reſurrection.*

Ver. 36. *Others had Tryal of* (or *did undergo*, πεῖραν ἔλαβον, *expertiſunt*,) *Cruel Mockings; of Bonds and Impriſonment;*
Ver. 37. *Were Stoned, were Sawn aſunder; were Slayn with the Sword,*
Ver. 39. &c. *And all theſe having obtained a good Report through Faith* (μαρτυρηθέντες διὰ πίστεως) *received not the Promiſe,* (their Faith was exerciſed on better Promiſes, than of
Ver. 40. what they here received;) *God having provided for them Better things; that they without us ſhould not be perfect:* (the Promiſes to them, and thoſe to us, being the ſame.)

Again; As this Duty and Privilege (of Living by Faith) extended *Backwards* (to the times before Chriſt;) So, it extends *Wider* than the Nation of the Jews. (A Bleſſing
ive which ~~the~~ Gentiles are particularly concerned in: and
January 6. which we, this day, celebrate; *The Epiphany, or the Ma-*
Gal. 3. 14. *niſeſtation of Chriſt to the Gentiles.*) *For the Bleſſing of* Abraham *is come upon the Gentiles alſo, through Jeſus Chriſt: that We might receive the promiſe of the Spirit, through Faith.*
Ver. 8. *And the Scripture foreſeeing* (προϊδοῦσα) *that God would Juſtify the Heathen through Faith; preached before* (προευηγελίσατο *did before hand preach the Goſpell*) *to* Abraham,
Ver. 7. ſhall *ſaying, In thee that all Nations be bleſſed. So then, they which are of Faith, the ſame are the Children of* Abraham;
Ver. 9. *They which be of Faith, are Bleſſed with faithfull* Abraham. And are therefore of the number of thoſe (as there it follows) who ſhall *Live by Faith.*
Ver. 11.

Now, if it be asked, What it is thus to *Live by Faith:* It is too large a Task, for one Sermon, to give a full account of it. For allmoſt the whole Bible, and the Practiſe of the Saints in all Ages, are but a Comment on it. I ſhall therefore content my ſelf, to give a ſhort account of ſome of the chief Heads thereof.

To

To Live by Faith, therefore, is, Firſt, *to Beleeve the Word of God*; to give Credit to the Truthes of God, or things by him declared; how unlikely ſoever they may ſeem to be, and however different from the common Sentiments of Natural men, or what the Light of Nature alone could teach us. For, though there be nothing in Divine Truths *Contrary* to what the Light of Nature (truly underſtood) may teach us: Yet there may be ſome things much above it; which, without Revelation, cannot be known.

Thus; *By Faith we Beleeve, That the Worlds were made, by the Word of God; that things that are now ſeen were made, not of things that do appear.* That is, that the now viſible World was not made up of ſuch things as we now ſee: or, that there was no præexiſting Matter (ſuch as we now ſee) of which it was made; but was indeed made of Nothing. Heb. 11. 3.

Which however contrary to the ſentiments of Philoſophers (*Ex nihilo nihil, in nihilum nil poſſe reverti,*) That nothing can be made out of Nothing: Yet, when God hath told us, that it is ſo; we are to give full credit to it.

There is indeed nothing from the Light of Nature Contrary hereunto; why we ſhould Disbeleeve it, when it is Reveiled: But yet we are ſayd to *know it by Faith*, becauſe it is Above what Nature alone could have taught.

For, when we ſee this glorious Fabrick of the World: we might well admire it; but could never know, whence it was, if God had not told us.

For though Naturaliſts have, with a great deal of Reaſon, talked of (a δημιουργὸς, or *Cauſa prima*) a *Common Maker*, or *Firſt Cauſe*; which ſhould give Original to all things elſe: Yet this was but, either from ſome faint Remains of an ancient Tradition, from *Adam* and *Noah* downward to after Ages: Or, at moſt ~~be~~ Conjectural, and Groping in the dark; and Gueſſing at this, as a more likely Suppoſition, than, That it had Allways been; or, ſhould take its beginning from a Fortuitous Concurſe of Atomes. But

Which

Which yet the *Wits* of this Age, as they would be thought,
Pſal. 14. 1. (or the *Fools* rather,) would now cry-up as the more Rationals: (Without conſidering, If they muſt at leſt allow *Eternity* to *Matter*; why not rather, to a Wiſe and Knowing Agent:) Onely, becauſe their *Wickedneſs*, hath made them think it their *Intereſt*, That *there be no God* (to call them to account for it:) And therefore would fain perſwade themſelves, *That there is none.* And think there is nothing ſo Abſurd, which they would not rather Beleeve, than *That there is a God.*

And, what is ſayd of the *Creation of the World*; may be equally applyed to the *Immortality of the Soul*, the *Reſurrection of the Body*, and the *Eternal ſtate of Bliſs or Miſery* hereafter (according as Men have, or have not, approved themſelves to God;) and others of like nature. Of all which, what ever faint Conjectures, or doubtful Traditions, the Heathen might have from the Light of Nature: they were
2 Tim. 1. 10. yet much in the dark, till *Immortality was brought to Light, by the Goſpel.*

Not that I take pleaſure, to Decry, Diſparage, Depreciate, or Invalidate, that Light which Nature and Reaſon afford us, toward Reveiled Truthes. For this, I think, we ought rather to Cheriſh, to Enforce, and Improve what we can, (rather than to Enervate or Elude;) as of great ſubſerviency to that of Faith. For, while we ſtudy to Elude theſe Arguments; we are ſo far doing their Work, who would Elude the Scripture too.

For, even where we cannot (from Nature alone) con-
Tit. 1. 11. clude an abſolute Certainty; ſo as to *Stop the Mouths* of
1 Cor. 11. 16. thoſe that love to Cavil, or (as the Apoſtle ſpeaks) *liſt to be Contentious:* Yet, if this afford us (from conſiderations Natural and Moral) Probable Arguments, and a Multitude of them, all concurring to ſhew, That it is not *Impoſſible*, not *Improbable*, but very *Likely*, that theſe things *May be ſo*; It is a great Preparative to the Beleeving of a *Revelation*, that ſays *It is ſo.* And

And ſuch Arguments, we find, the Apoſtles did oft make uſe of, to very good Purpoſe, and with very good Succeſs.

A *Cloud of Witneſſes* (though each ſingly may ſeem but Cloudy,) may afford a conſiderable Light; (like the *Stellæ Nebuloſæ* in the *via Lactea.*) And Probable Arguments, though not ſingly Demonſtrative; yet, where there be Many of them, and thoſe Concurrent, (and Nothing to the Contrary,) Experience tells us, in affaires of all natures, create at leſt *Violent Preſumption*, and oft obtain a firm *Aſſent.* And 'tis ſeldome we have a greater Evidence, either for Determining Civil Affairs, or for Stating the Hypotheſes of Nature.

There is none of us can Doubt, but that there is ſuch a place as *Rome:* though we have not ſeen it, and though, of all thoſe who have Told us ſo, there is no one who might not poſſibly have told a Ly. But, a Concurrence of many Probabilities, paſſeth for a ſufficient Proof.

And ſuch Arguments, how ever we now look upon them as not Demonſtrative; were yet of ſuch force with the Heathens (who had no better Light to Determine them) at leſt with the Wiſeſt of them; that they judged it a matter, at leſt, of great Probability, if not of abſolute Certainty, That the Souls of men are Immortal, and, That there is a State of Rewards and Puniſhments after this Life.

Who ſhall therefore *riſe up in Judgement, with the men of this Generation, and Condemn them*; who disbeleeve it under a greater Light. Mat. 12. 41, 42. Luk. 11. 31, 32.

But, when all is done; the Fulleſt and Cleareſt Evidence, is from Revelation: Whereby, what, to Reaſon, was very Probable, is, to our Faith, made Certain.

The Jews indeed had ſome better Knowledge of theſe things, than the Gentiles had. Not onely their great Rabbi's; but even Ordinary perſons, and thoſe of the other Sex; According to that of *Martha*, concerning *Lazarus*, *I know that he ſhall Riſe again in the Reſurrection, at the laſt day.* Joh. 11. 24.

Mat.22.23-32. And the Sadduces (before the Reſurrection of Chriſt, and the full Diſcovery of the Goſpell,) expoſtulating with Chriſt, concerning the Reſurrection; is an Argument, that, though themſelves did disbeleeve it, it was an Opinion commonly received by the reſt of the Jews, That the Dead ſhould riſe again.

But They had it by Revelation; not, by Natural Light onely.

Now theſe Great and Momentous Truthes, which God hath vouchſafed thus to make known, we are to *Beleeve* by Faith.

And that not onely ſo as to give Credit to them, as mat-
Jam. 2. 19. ters of News; (for, thus, *the Devils Beleeve; and Tremble:*) But, ſo to Beleeve, as to Live ſutably; ſo to Live, as becomes thoſe who Beleeve ſuch things.

Secondly; As we are thus (in general) to beleeve the *Word* of God: So, particularly, to beleeve the *Commands* of God; And, ſo to live, as becomes thoſe that beleeve theſe to be God's Commands: That is, To Obey them, and Conform our ſelves unto them; however contrary to our perverſe Inclinations.

Luk. 9. 23. Mat. 10. 38. Mar. 8. 34. Mat. 19. 21. Mar. 10. 19. Joh. 12. 25. If Chriſt command us, *To Deny our ſelves; To take up our Croſs and follow him; To ſell all* (if need be) *and give to the Poor; To Leave Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Lands, for His ſake and the Goſpell*; yea, *or Life it ſelf; To pull out a Right Eye, or Cut off a Right Hand, in caſe they Offend*, (or part with what is as dear to us as theſe:) We muſt Obey it.

Thus (among the many Examples in the following Chap-
Heb. 11. 8. ter,) *By Faith* Abraham, *being Called of God, Obeyed; and went out he knew not whither*, (forſaking his Countrey, and
Ver. 9. his Fathers Houſe, in Obedience to Gods Command;) *and Sojourned in the Land of Promiſe, as in a Strange Land.*

Ver. 17. *By Faith* Abraham, *when he was Tryed, Offered up* Iſaac: *And, he that had received the Promiſes, Offered-up his onely begotten*

begotten Son; *Of whom it was ſayd, That in* Iſaac *ſhall thy Seed be Called.* Without diſputing, How this was conſiſtent with the Bowels of a Father; or, How unacceptable News it would be to *Sarah*, when ſhe ſhould hear it; or, How conſiſtent with that great Promiſe (wherein all the Nations of the Earth were concerned,) That *in his Seed*, (that is, in *Iſaac*, and what ſhould proceed from him,) *all the Nations of the Earth ſhould be Bleſſed:* He preſently addreſſed himſelf to this hard Task, to the Obedience of this unexpected Command: Leaving it to God (who, he knew, *was able*,) to Reconcile his own Promiſe, with his Command. Ver. 18. Ver. 19.

By Faith, Moſes, *choſe rather to ſuffer Affliction with the Children of God, than to enjoy the Pleaſures of Sin for a Seaſon: Eſteeming the Reproach of Chriſt, greater Riches, than the Treaſures of* Egypt. Ver. 24, 25. Ver. 26.

On the ſame account, the *Three Children*, would rather venture on a *Firy Furnace*; and *Daniel*, on the *Lyons Den*; than not Obey the Commands of God. Which here (I ſuppoſe) the Apoſtle intimates, when he tells us of thoſe who *(by Faith) ſtopped the mouths of Lyons, and Quenched the violence of Fire.* Ver. 33. Ver. 34.

Others were Tortured (ἐτυμπανίσθησαν) *not accepting deliverance*; *Endured cruell Mockings, and Scourgings, Bonds and Impriſonments*; *Were Stoned, were Sawn-aſunder, were Tempted*, (or *Burned alive*,*) *were Slain with the Sword*; *they wandered about in Sheep-skins and Goat-skins*; *in Deſerts, and Mountains, in Dens and Caves of the Earth*; *were Deſtitute, Afflicted, Tormented*, &c. rather than not Obey the Commands of God. And thus, *through Faith, obtained a good Report.* Ver. 35. Ver. 36. Ver. 37. Ver. 38. Ver. 39.

* Mr. *Gataker*, (in his *Adverſaria, Cap.* 44.) thinks that, for ἐπρίσθησαν ἐπειράσθησαν, ſhould rather be read ἐπρίσθησαν ἐπυρίσθησαν; Becauſe *Vivicumburium*, or *Burning alive*, being a puniſhment then frequently inflicted on Chriſtians (of which in this Catalog of ſuffrings there is no other mention,) he thinks it more likely that it ſhould thus be here mentioned (with ſuch a *Paronomaſia*, which the Apoſtle ſeems to affect) than that in the Enumeration of their Torments) ſhould be here inſerted, their *being Tempted*. And our Church ſeems to favour this Reading: which, in *the ſecond part of that Sermon of Faith* (where this place is cited at large) hath it thus; *Some have been Racked, ſome Slain, ſome Stoned, ſome Sawn, ſome Rent in pieces, ſome Beheaded, ſome Brent without mercy, and would not be delivered, becauſe they looked to Riſe again to a better ſtate.*

Act. 19. 22. S. *Paul* allſo, as to himſelf, *I go bound* (ſayth he) *in the Spirit to* Jeruſalem, *not knowing the things that ſhall befall me*
Ver. 23. *there; Save that the Holy Ghoſt witneſſeth, in every City, that*
Ver. 24. *Bonds and Afflictions abide me: But none of theſe things move me; neither count I my Life dear unto me; ſo that I may Fullfill my Courſe with joy, and the Miniſtry which I have received of the Lord Jeſus.* Nor would he be diſſwaded (though he
Act. 21. 13. knew thus much) from going thither; *Being ready* (he tells us) *not only to be Bound, but to Dy at* Jeruſalem, *for the Name of the Lord Jeſus.* So great an Incentive there is in Faith, to the Obedience of Gods Commands.

Thirdly; As we are thus to give heed to the Commands of God; So, to the *Threatenings* of God likewiſe, And this is a part of our *Living by Faith* allſo.

Heb. 11. 7. *By Faith* Noah, *being moved with Fear, prepared an Ark, for the Saving of his Houſe.* He being *warned of God, of things not yet ſeen,* (that the World ſhould be deſtroyed by a Deluge, though as yet there appeared no Likelihood of it,) Gave Credit to that Threatening; (while others, its like, Scoffed at it; and at Him too, for giving Credit to it;) and accordingly (by Gods direction) took Care to Avoid it, as to himſelf and his family, while others periſhed in it: *By which he Condemned the World, and became Heir of the Righteouſneſs which is by Faith.*

And I chooſe to give Inſtances, all along, in ſuch Examples as are here cited in the following Chapter (*Heb.* 11.) Becauſe all that *Cloud of Witneſſes* are there deſignedly brought-in, as a Confirmation of what is here aſſerted, That *the Juſt ſhall Live by Faith.*

Prov. 14. 16. Thus *Solomon* likewiſe tells us to the ſame purpoſe; *A Wiſe man Feareth, and Departeth from Evill,* (Forbears the evill of Sin, and Avoids the evill of Puniſhment;) *But the Fool Rageth and is Confident,* (he runs-on without Fear or
Prov. 22. 3. Wit) *A Prudent man Foreſeeth the Evil, and Hideth himſelf:*
Prov. 27. 12. *But the Simple paſs on and are Puniſhed.* (Like as it was, when *Moſes*,

Moſes, from God, threatened the *Plague of Hail* in *Egypt*; *Who ſo feared the Lord, amongſt the Servants of* Pharaoh, *made his Servants and his Cattell to flee into Houſes: But who ſo regarded not the Word of the Lord*, (as not beleeving it,) *Left his Servants and Cattel in the Field*; which were deſtroyed by the Hail; *which Smote all that was in the Field, both Man and Beaſt.* Exod. 9. 20. Ver. 21.

Now *Solomon's Wiſe man*, is the *Good man*; and his *Fool*, is the *Wicked man*. He that *makes a Mock of Sin*; to whom *it is a Sport to do Miſchief*. Who goes on (*as Solomon* ſpeaks of the Wanton Young-man) *as an Ox to the Slaughter, and a Fool to the Correction of the Stocks: Till a Dart ſtrike through his Liver*; *as a Bird that haſteth to the Snare, and knoweth not that it is for his Life.* Prov. 14. 9. Prov. 10. 23. Prov. 7. 22. Ver. 23.

Not, like *the men of* Niniveh; *who Repented at the Preaching of* Jonas: Who, when *Jonah* preached, *Yet forty days, and* Niniveh *ſhall be Deſtroyed*; *Beleeved God, and proclaimed a Faſt*, and that *Every one ſhould turn from the Evill of his ways*; *For who can tell* (ſay they) *if God will Turn and Repent, that we Periſh not?* Mat. 12. 41. Luk. 11. 32. Jonah. 2. 4. Ver. 5. Ver. 8. Ver. 9.

But rather, like Lot's *Sons in Law*, when he warned them of the Deſtruction then coming on *Sodome*; *He ſeemed to them as one that Mocked*; (and accordingly they mocked at him; they looked upon him as one that talked idly, or but in jeſt;) till, in good earneſt, *God rain'd fire and brimſtone on them, and deſtroyed them.* Gen. 19. 14. Ver. 24, 25.

Much at the ſame rate with thoſe *Scoffers* who (as S. *Peter* tells us) *ſhould come in the laſt days*; *walking after their own Luſts*: Laughing at Gods Threatenings, and ſaying (ſcoffingly) *Where is the Promiſe of his coming? For, ſince the Fathers fell aſleep, all things continue as they were from the beginning of the Creation*: (The grave Fathers, that talked of theſe things, be Dead and Gone; and the World goes on, as it was wont to do, notwithſtanding their Threats.) Who if they be told, from God, by his Miniſters, that, *Except they Repent*, 2 Pet. 3. 3. Ver. 5. Luk. 13. 3, 5.

Repent, they ſhall all likewiſe Periſh: They look upon them (as thoſe did on *Lot*) as a company of Brain-ſick men, that
2 Pet. 3. 10. talk idly; *Till ſuddain Deſtruction come upon them; as a Thief*
1 Theſ. 5. 2. *in the Night* (which they did not Expect;) and, *as Pain on*
Ver. 3. *a Woman in Travail; which they cannot Eſcape.*

Pſal. 1. 1. Who firſt, *Walk in the way of the Ungodly, and ſtand in the Way of Sinners*; and then *Sit in the Seat of Scorners.* Till at length (when 'tis too late) they ſhall (with thoſe in *Wiſdome*) be convinced of their own Folly, and Value the Right-
Wiſd. 5. 3. teous, whom before they Deſpiſed: When, *with Anguiſh of*
Ver. 4. *ſpirit, they ſhall ſay within themſelves,* (of him, *whom before they*
Ver. 5. *had in Deriſion, and a Proverb of Reproach,*) *We Fools, accounted his Life Madneſs; and his End without Honour.* But, *How*
Ver. 7. *is He numbred among the Children of God, and his Lot is among the Saints! while, We have wearied our ſelves in the way of Wickedneſs and Deſtruction; and have not known the Way of the Lord.*

Deut. 29. 19. *Who, when they Hear the words of the Curſe; Bleſs themſelves in their Heart, ſaying, I ſhall have Peace, though I walk in the Imagination of my Heart, adding Drunkenneſs to Thirſt;* (I
Ver. 20. ſhall do well enough, though I take my pleaſure:) *But the Lord* (ſaith *Moſes*) *will not Spare that man,* (he will ſhew him no mercy,) *His Jealouſy ſhall Smoak againſt him,* (who ſins thus Preſumptuouſly, and Promiſeth himſelf Peace, notwith-
Ver. 21. ſtanding Gods Threatenings;) *And all the Curſes written in this Book, ſhall light upon him. The Lord will Separate him unto Evil, out of all the Cities of* Iſrael, (he will Single him out, to
Deut. 17. 13. make him an Example:) *That others may Hear, and Fear, and do no more Preſumptuouſly.* Theſe are thoſe who Beleeve not the *Threatenings* of God; nor *fear* to incur his Diſpleaſure.

But, *Happy is the man that feareth allways:* That ſo *feareth*, as to *depart from Evill.* He that ſo Feareth the Threatenings of God, as to Avoid his Judgments. And *thus to fear*, is to *Live by Faith.*

Fourthly; As we are to beleeve the Threatenings of God:

God: So to Beleeve the *Promiſes* of God allſo: And *ſo* to Beleeve them, as to Reſt upon them; to fetch Strength and Comfort from them. And this is one great part of a Chriſtians Living by Faith.

And of This alſo, we have Examples in the Chapter following.

By Faith, Abraham, *ſojourned in the Land of Promiſe* (the Promiſed Land,) *as in a ſtrange Countrey; dwelling in Tabernacles* (as not taking up his Reſt there,) *with* Iſaac *and* Jacob, *Heirs with him of the ſame Promiſe: Looking for a City which hath Foundations*, (a Firm and well Founded City, inſtead of thoſe Flitting Tabernacles,) *who's Maker and Builder is God.* And his Truſting to theſe Promiſes made him ſo cheerfully to Obey thoſe Commands. Heb. 11. 9. Ver. 10.

By Faith, Sarah, *received Strength, and obtained a Child, when ſhe was paſt Age: Becauſe ſhee judged him Faithful who had Promiſed.* By Faith in the Promiſe, ſhe was the better qualifyed to receive the Accompliſhment of it. Ver. 11.

By Faith, Iſaac, *Bleſſed* Jacob *and* Eſau *concerning Things to come.* Himſelf Beleeving the Truthe of them. Ver. 20.

By Faith, Joſeph, *when he Died, made mention of the Departure of the Children of* Iſrael *out of* Egypt, (as Beleeving the Promiſe of the Land of *Canaan*,) *and gave Commandement concerning his Bones.* Ver. 22.

With many more, whom I forbear to mention: Who all, by Faith, Truſted to the Fullfilling of thoſe Promiſes which God had made.

And here allſo (as we ſaid before) we muſt *ſo* Beleeve, as to act accordingly. And what the *Hebrews* ſay of their *Language*, (*Verba Senſus connotant Affectum*,) is true of other Languages too: *Words of Speculation, imply ſuitable Action.*

We muſt ſo *Beleeve* the Promiſes of God, as to *Truſt* in him, to *Reſt* upon him, to *Depend* on him, who hath ſo Promiſed.

A Chriſtian *Faith*, is not ſo much *Fides*, as *Fiducia*: Not barely an Act of the *Underſtanding*, but of the *Will and Affections.*

Affections. And 'tis generally agreed (by better Criticks, than thoſe that Laugh at it,) that πεποθέναι ἐν τῷ Θεῷ, or εἰς τὸν Θεὸν, (which are the Scripture-phraſes) is ſomewhat more than πεποθέναι τῷ Θεῷ. And anſwers to what in the Old Teſtament, is called *Truſting in God*, or *Putting our Truſt in Him.* It is not onely *Deo Credere*; but *Deo Fidere* or *Confidere*; (*Deo ſe Credere:*) To *Truſt* God,
Pſal. 10. 14. *To Commit our ſelves to him*; as the phraſe is (*Pſal.* 10.) *The Poor Committeth himſelf to thee*; or, (as the Margin reads it, out of the Hebrew,) *Leaves himſelf to thee.* Or (to the ſame purpoſe) *Leanes upon thee* (*innititur Deo,*) as we have it phra-
Prov. 16. 3. ſed elſewhere. *Commit thy works unto the Lord: Truſt in the*
Prov. 3. 15. *Lord with all thy Heart*; *and Leane not to thy own Underſtand-*
Pſal. 37. 5. *ing. Commit thy way unto the Lord, Truſt in him, and he ſhall bring it to paſs:* Or (as the Margin tells us it is in the Hebrew) *Roll thy way upon the Lord,* (*Devolve res tuas in Deum:*)
Ver. 7. and (as there it follows) *Reſt on the Lord, and Wait patiently for him*; (*Roll thy ſelf on the Lord,* and *Reſt in him,* and
Ver. 9. *Wait patiently:*) *For Evil-doers ſhall be cutt off*; *But thoſe that Wait on the Lord, ſhall inherit the Earth.*

If any Object (as I find ſome have done) againſt this Language (as leſs Significative, and Improper to expreſs the Nature of Faith, and the Workings thereof,) Becauſe, to *Reſt* in God, and *Rely* on him, to *Depend* upon him, to *Lean* on him, to *Commit* or *Leave* our ſelves to him, to *Roll* our ſelves upon the Lord, (and the like Scripture Expreſſions) are but *Metaphors.*

'Tis true, they are ſo. But ſo is allſo the greateſt part of Humane Diſcourſe. And, if we Bar Metaphors, we muſt Exclude the greateſt part of what is Sayd or Written.

Whatever Author we look into; we ſhall hardly find One Sentence, that hath not, in it, More Tropes than One.

Pſal. 18. 2. When the Pſalmiſt ſays, *The Lord is my Rock, my Fortreſs, my Strength in whom I will Truſt*; *my Buckler, my Horn of Salvation, and my High Tower:* Theſe are all *Metaphors*; But their *Meaning* is eaſily underſtood. And

And when we *Truſt* a Friend, upon his Word, to *Help* us in *Diſtreſs*; and tell him, We *Reſt* upon him, We *Rely* upon him, we *Depend* on him, we *Commit* our buſineſs to him, and *Leave* it with him; *Expecting* that he will not *Fail* us, or *Diſappoint* us, and ſuffer us to be *Undone*, to be *Overcome*, to be *Run-down*, to be *Ruined*: Theſe are all *Metaphors*; But, of frequent Uſe, and as Eaſily Underſtood, and more Emphatically ſignificative, than if we ſhould Study for Proper Words, (or Coin new ones, when we find none ready made to our hands,) to ſignify the ſame, as Fully, without a Trope. And, if we ſhould, according to the Fanſy of the Age, (which affects Exotick words, of Latin or French Extraction, rather than good old Engliſh, though to the ſame Senſe,) inſtead of *Reſting* and *Relying*, make uſe of *Acquieſcence* and *Recumbence*; the caſe is ſtill the ſame; At leſt, the Modiſh and Romantick Speakers ſhould not find fault with it.

Nor ſhould we look upon it, as *Canting*, to make uſe of ſuch Language as the Wiſdom of God thinks fit to Teach us in Holy Writ; and which (as is ſaid) we do commonly make uſe of (without Scruple) in all Humane Affaires.

But further; As Living by Faith on Gods Promiſes, implies a Truſting to him, or Reſting on him: So it implies allſo a *Fetching Strength from him*; and a ſupply of Grace, for the performance of what Duties he requires of us.

Our Saviour tells us, That, *as the Branch cannot bear Fruit of it ſelf, except it abide in the Vine*, (and receive ſupply of Sap, Juice, and Nouriſhment from it:) *So neither We, except we abide in Him*, (and accordingly receive Supply from him:) *For, without him, we can do Nothing.* Joh. 15. 4. Ver. 5.

And S. *Paul* tells us, That *the Life which he lives, he lives by the Faith of the Son of God*; and that *it is not ſo much Himſelf that liveth, as Chriſt liveth in him.* Gal. 2. 20.

It is *of His Fullneſs that We receive Grace for Grace.* Joh. 1. 16.

'Tis *the Spirit which he giveth us*, that is *the Well of Water, Springing* Joh. 7. 37, 38, 39. Joh. 4. 14.

Springing up to Everlasting Life. And it is, *by Faith*, that *We Draw Water from these Wells of Salvation.*

Isa. 12. 3.

Rom. 8. 26. When *we know not what we should Pray for as we ought*; It is this *Spirit that helps our Infirmities, and makes Intercession for us.*

Phil. 2. 13. When we cannot, of our selves, even *Think as we ought: It is God worketh in us, both to Will, and to Do, of his good pleasure.*

Collect for Easter Week. Or (as our Church phraseth it) It is *by his speciall Grace Preventing us*, that *he puts into our Minds good Desires*; and, *by his Continual Help, we bring the same to good Effect.*

Phil. 4. 13. Or (as S. *Paul* of himself) *I am Able to do all things, through Christ that strengtheneth mee.*

Jam. 1. 5. Now this *Strength*, from God, we fetch by *Faith*. *If any man lack Wisdome* (and the like we may say of other Supplies,) *Let him ask of God, and it shall be given him: But let*

Ver. 6. *him ask in Faith, nothing wavering.*

Jam. 4. 2. *Yee Have not, because Ye Ask not*;

Ver. 3. *and Yee Ask and Have not, because yee Ask Amiss.*

Ver. 15. And *it is the Prayer of Faith, that saveth the Sick*; (and the

Heb. 4. 2. like of other Mercies.) *The Word Preached, did not Profit them* (who are there spoken of) *not being mixed with Faith, in them that heard it.*

And, for want of such Exercise of Faith, we may oft Loose those Mercies, which otherwise we might obtain.

And, even in *Miraculous Cures*, there was somewhat of *Faith* requisite, to put them into a capacity of Receiving a

Act. 14. 9, 10. Cure. S. *Paul*, at *Lystra*, seeing *the Cripple, impotent in his feet*, (and *perceiving that he had Faith to be Healed,*) *sayd to*

Luk. 7. 50. *him, Stand upright.* And Christ, to *Mary Magdalene*; *Thy Faith hath saved thee.* And again, to one of the ten Lepers;

Luk. 17. 19. *Thy Faith hath made thee whole.* And, to the Father of the

Mar. 9. 22. Demoniack, praying him to *have Compassion on them, and heal*

Ver. 23. *his Son*; *If thou canst Beleeve*, saith Christ, *all things are pos-*

Ver. 24. *sible to him that Beleeveth*; who thereupon replied, *Lord, I Beleeve, help my Unbelief*; and obtained the Cure.

And

And, contrarywiſe, of his own Countrey-men, it is ſayd, *He did not* (or, *could not do,*) *many mighty works there*; *Because of their Unbelief.* Mat. 13. 58. Mar. 6. 5, 6.

And, though *Miracles* be now ceaſed; yet the Effects of *Faith* are not. And, in purſuance of Gods Promiſes, That *Whatſoever we ask in Prayer, Beleeving, we ſhall Receive*; We may ſtill expect a ſuitable Supply. Eſpecially, if we take it with that Limitation, that, *If we Ask any thing, according to his Will*; *he Heareth us*: And will, accordingly, Grant us the things we Ask (in Faith) or, at leſt, what ſhall be Better for us. And, this is *to Live by Faith.* Mat. 21. 22. 1 Joh. 5. 14.

Now if thus (as is ſayd) we can *Live by Faith*; and, while we be Faithfull in the diſcharge of our Duty, Truſt God upon his Promiſes; and, from Him, Fetch a ſupply of Strength, and Grace; Direction, and Conſolation: This will naturally work in us,

1. An humble *Submiſſion* to his Will. *The Will of the Lord be done. Not, as I will*; *but, as Thou wilt.* Act. 21. 14. Mat. 26. 39.

2. A quiet *Contentment* in every Condition. (*It is the Lord, let him do what ſeemeth him good. We are Leſs than the leaſt of thy Mercies. Thou haſt Puniſhed us Leſs than our Iniquities deſerve. Why doth the living man Complain? It is the Lords Mercy, that we are not Conſumed, becauſe his Compaſſions Fail not.* 1 Sam. 3. 18. Gen. 32. 10. Ezr. 9. 10. Lam. 3. 39. Ver. 22.

3. A *Patient Waiting* Gods leiſure. (*He that Beleeveth, maketh not Haſt. The Viſion is for an Appointed Time, and, in the end, it will not Ly: Though it Tarry, Wait for it, It will ſurely come.* Iſai. 28. 16. Hab. 2. 3.

4. An *Acquieſcence* in Gods Wiſdome, as to Events. (*Caſting our Care upon the Lord*; *who careth for us.*) Not, by a Supine Negligence, or Careleſſneſs, as wholly unconcerned: But, while we are Carefull to do our Duties, leave the Care of Succeſs to God; who hath Promiſed, That, *He will not leave us, nor forſake us*; And, that *All things ſhall work together for Good, to them that love God.* So that, if things be 1 Pet. 5. 7. Heb. 13. 5. Rom. 8. 28.

not juſt as we could wiſh; they will at leſt by ſo as God ſees Better for us. And, if (*ſingly*) ſome things may ſeem, for our Hurt; yet (*taken all together*) they will *Work together* for Good.

5. An *aſſured Hope*, that, in the End, All ſhall be well; how contrary ſo ever things may ſeem at preſent. (As *Children of faithfull* Abraham: *Who, againſt Hope, Beleeved in Hope, That he might be the Father of Many Nations: Not conſidering his own Body, as now dead; nor the Deadneſs of* Sarah's *Womb; Nor Staggered at the Promiſe of God, through Unbelief: Being fully perſwaded, that he who promiſed, was Able to perform.*

Gal. 3. 7, 9. Rom. 4. 18. Ver. 19. Ver. 20. Ver. 21.

And this, both as to the *Church of God* in general, (*That the Gates of Hell ſhall not prevail againſt it.*)

Mat. 16. 18.

And, as to *Our ſelves* in particular. As *Knowing, whom we have Truſted; and, that He is Able to Keep what we have Committed to him:* That *He who hath Begun a good Work, will perfect it, unto the day of Jeſus Chriſt:* That *none is able to pluck us out of our Fathers hand:* That *Nothing ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord:* That *the Lord ſhall deliver us from Evill Work; and will preſerve us to his Heavenly Kingdome: To whom be Glory for ever and ever.* Amen.

2 Tim. 1. 12. Phil. 1. 6. Joh. 10. 29. Rom. 8. 39. 2 Tim. 4. 18.

F I N I S.